

Prologus



Here begynneth the lyfe of the thre kynges
of Colern fro that tyme they sought our lor
de god almyghty & cam to Bedleem & wor
shypped hym and offred to hym. vnto the tyme of
theyr dech/As it is drawen out of dyuers bokes and
putte in one/ And how they were translate fro place
to place/ ¶ The matere of thise thre kynges fro the
begynnynge of the prophecie of Balaam preest of
Madians & prophete that prophecied & sayd (Oris
stella ex Jacob et exurget homo de israel et ipe dñs
bitur oim genciū) That is to say. a sterre shall sprin
ge of Jacob and a man shall ryle vp of Israel and
shall be lorde of all folke. as is conteyned in the olde
Testament/ ¶ Of this Balaam is altercaciō in p
rest partyes betwix the Jewes & the Crysten men /
for Jewes saye in theyr bokes that Balaam was
noo prophete but an enchauntour. and thurgh whic
checraft & the deuylles helpe he prophecied/ Wherefo
re in Jewes wrytyng they calle hym an enchaunto
ur and noo prophete / ¶ Agayn the Jewes Crysten
men alledge & saye that Balaam was a Papyrn
and the fyrste prophete & noo Jewe. and he prophesy
ed to theym that were noo Jewes/ And he prophesy
ed ryght gloriously of the Incarnacyon of our lorde
and of the comynge of thise thre kynges/ for yf his
prophecie had ben by the deuylles craft. the deuyl

wold not haue forboden to curse Israel/ But god by
grete loue shewed to Balaam by an angell by grete
tokens or that he greued god by his euyl counsell/
¶ Also in the Jewes boke is a grete question of Job
whom god wyth his owne mouthe comendyth / of
whom the Jewes take but lytyll hede or none. for he
was a Paynym & none Ebrewe / ferthermore they
saye that Job was before Moyses lawe. and that tyme
he dwellyd in Mesopotania. notwithstandinge
the scripture sayth he was of the londe of Hus in Si-
rie. and dwelled in a towne that now is called Sa-
bob. that is fro Damaske a dayes Journeye . where
his sepulture is seene vnto this day / And besyde that
same towne saynt Poul was caste downe in the fel-
de & there recouered agayn by Cryste Jhu / ¶ Also þe
Jewes kepe ryght nought of the prophecies of Ba-
laam ne of his wordes. but in theyr boke sette him
at nought. of whiche it were longe to telle /

at ouer of beginning
god conuynce
wyth gale in
withe to pzo fode

AND the chyldern of Israel were
goon oute of Egypte & had wonne
Iherusalem & all the londe lienge
there abowte. and no man was har
dy in al þ countree to sette agaynst
theym for drede that they hadde of
them/ That tyme in Jude was an hylle that was
callyd Daws. and also they callyd it þ hyl of Dyc
toir/ And on this hyl the warde and the keepyng of
theym of Jude was ordeyned & kepte by dyuers al
pyes by nyghte and dape for the chyldern of Israel
and afterwarde for the Romayns/ Soo that yf ony
peple purposed wth stronge honde to entree in to þ
londe of the kyngdom of Jude. anone alpyes of o
ther hylles abowte by tokens shewed and warned þ
keepers of the hyl of Daws/ As by nyghte they ma
de grete fyre. and by day grete smoke/ For that hyl
of Daws passyd of heyghte all other hilles of Jude
and in al the Best/ And soo whan ony suche tokens
were seen by nyghte or dape. thenne anone all ma
nere of men of that countree made them redy for to
withstonde yf ony enmyes came/ ¶ Wherfore in the
tyme of Balaam that gloriously prophced of the
Incarnacyon of our lorde and of the sterre and say
de) Orietur stella ꝛc ¶ Thenne al the grete lordes and
all the people of Jude and in the Best despyred gret
ly to se that sterre / And they promysed for to geue
grete gyftes to the keepers of the hyl of Daws/ And

hyred theym wyth grete rewardes and gyftes that
at suche tyme as they sholde se by nighte or by daye
seire or nere ony lyghte or sterre in the firmamente
other wyle fourmed than hath be accustomed to be
seen. that Incontynent they sholde shewe lyght and
sende theym worde/ And soo longe tyme that comen
fame and pryncstifeng of the sterre was gretely de
sired and bore thorugh alle the londes of the West
and also the name of the hyl of Daws/ ¶ Moreover
of the same hylle rose vp a grete kynnedde in Inde
and in y West. that is callyd the progenye of Daws
vnto this daye/ And there is not a more worshypful
kynnedde ne more noble and myghty in all the lon
des and all the kyngdoms in the West. as it shall be
shewed more plainly afterwarde/ And the kynnedde
came fyrste of the kynnedde of the worshypfull kyn
ges blode that was callyd Melchior that offryd gol
de to Cryste Jhesu/

In the yere of our lorde a thousande two hun
dred whan the cyte of Akon that is called
Acrys stode in Joye and prosperite and was
enhansted rychely wyth prynces and lordes and al
so wyth dyuers orders of men of religyon of all ma
nere of dyuers nacōns & tonges. in somoche that the
name & the praylynge of the cyte of Akon or Akers
was borne thorugh the worlde / And moreover alle
nacōns and tonges came thither bothe by londe and

see of al manere of marchandise of the worlde/ Soo
there was noo cytee lyke thereto of nobles ne of wor-
thynges and of myghte/ Thenne for the grette name
and manyfolde praycynges and merueyles that we-
re there. the grettest of byrthe of the progenye & kyn-
redde of Dawes came out of Ynde in to Akon/ And
whan they sawe alle thynges there habunde in more
worthyppe than in Ynde and in alle the countrees
of the Est/ Thenne by cause of so many playshures
they carped there and buylded a fayr toure & a stron-
ge castell in Akon for ony lord or kynge/ And they
brought wyth theym out of Ynde & of the Est ma-
ny ryche ornamentes & Jewelles/ And amonge alle
other Jewelles they broughte a costlewe Dyademe
of golde arayed wyth perles & precyous stones/ And
in the hyhest place of the Dyademe stode letters of
golde and a sterre lyke the sterre that apperyd to the
thre kyniges whan they sawe Cryst with a sygne of
a Crosse beside hym/ And that Dyademe was Mel-
chioris kinge of Nubie & of Arabie that offred golde
to Cryste/ for thorough that Dyademe and the me-
rytes of the thre blessyd kyniges god almyghty hee
lyd & lauyd boch man & beest of dyuers syknesses/ &
what man was take wth the fallyngeuyll. whan the
dyademe was layed on him anone he was hole/ ther-
fore after ymayster & thorder of y^e Tēplers gate y^e di-
ademe wth many precyous Jewelles. of whyche crow-
ne they had grette offrynges/ But after y^e the ordre

of the Templers were dystroyed where that Dyademe and many other ryght precyous orna mentes became . it was neuer knowen vnto this daye/ Wherefore grete sorowe and lamentacyon was thenne made in all that countree abowte/ ¶ Moreover the foresayde prynces of Dawes broughte also wyth theym out of Inde boke whiche were wreten in Ebrew and Caldee langage beynge wytnesse of the lyfe & of þ dedes of thole thre renomed kynges/ The whiche boke were after translated in to frenche/ And soo of thole boke and of beynge and of syght and of sermons and of Omelies that ben drawen out of dyuerse boke . this presente treatyse is thus wryten toggyder and compryled in one libell or lpyll boke/ ¶ Also the olde knyght of this Progenie of Dawes beyn always in theyr baners vnto this daye a sterre wyth a sygne of a Crosse on the same manere and in lyke fourme as it appered to the thre kynges in tyme of the byrthe of oure Sauyoure Cryste Ihesu/ ¶ And soo always after that the prophete Balaam had prophecied of that sterre . the more the fame and desyryng of the sterre encreased . and the more greatly it was had in remembraunce thozugh out all the londe of Inde and of Caldee . and also the more the people desyred to se it in theyr lyue dayes/

Whan Ezecheas regned and was kyng and souereyne of the londe of Jewes/ Thenne

Plase the prophete prophecied gloriously of our la;
dy saynt Mary and of her sone. and sayd) Ecce vir;
go concipiet ⁊ pariet filium &c. (So sayd the prophe
te a mayde shall conceue and bere a chyldre/ ¶ In
the tyme of Plase kynge Ezecheas was greued wth
an Infirmitie vnto the dethe/ And Plase the prophe
te in the name of god tolde hym that he sholde deye
Wherfore Ezecheas toined to the walle and wept &
sorrowed. as holy wrytte telleth/ And not for drede of
dethe oonly. but for he had noo eyre. and for the by
beste of Abraham and of David and also the pro
phete of Balaam and of Plase sholde faylle and
peryshe in hym / Wherfore our lord had mercy on
hym. And encreaced and prolonged his lyfe: xv. yer
res lenger/ And Ezecheas askyd a token of god the
reof / The whyche token was this/ That the sonne
sholde goo bakwarde or wythdrawe hym ayenst his
kinde/ And soo god suffred it to be/ ¶ And whan the
Caldees sawe this merueyllous and wonderfull to
ken in the sonne & in the ayre. they merueyled ryght
gretly therof / And whan they vnderstode that this
token was shewed for Ezecheas the kynge. thenne
they sente hym many gyftes. and were in purpose &
wyl to come and worshyppe hym / for the kynge
Ezecheas of very Innocencie of herte made dissimu
lacyon & wolde knowlege that this token was shew
wed for hym / And also he wolde not thanke god
therof but had a lpyll pryde in his herte / Wherfore

god was somdele wrothe wth hym / And therfore
god sent to Ezecheas by his prophete Plave. that al
those gyftis whych were sente to hym by the Calde
es sholde be borne in to Babilonie . as is wryten in
the Byble/ for though Ezecheas were kynge of the
Jewes borne. and that wonderfull token was shew
wed for hym . yet he was not that man that sholde
arise up of Iherusalem and be lord of all folke as
Ballaam prophced / ¶ And in that tyme the Cal
dees and the Grekes gaue theim moche to Astrono
mye and had grete delyte therein/ In soo moche that
eueri mayde and chylde in mennes howses knewen
the course of the sterres and of the planettes And yet
alway they gyue them thereto. & specially kynges &
prynces/ for they haue maysters of that scyence and
gyue theim grete wages to teche theim/

After Ezecheas reigned Manasses. and slew
Plave the prophete / And after Manasses
reigned Amoy. and after him Josias/ And
in his tyme prophced Iheremy. and thenne Jos
achim/ The same tyme the Caldees byleged Iher
usalem and dystroyed it. and bare away all the ves
sell and the ornamente that were in the temple of
god and in the kynges house . and bare theim in to
Babilonie. as Plave hadde prophced before/ And
they ledde many Jewes pryloners in to Babilonie
the whiche is fro Iherusalem. l. dayes Journey/ And

they were in captiuite and in pylson. i. yere. to whom
Jeremye sent many boke of the lawe & of prophes-
cies. y they sholde not be forgete. as the boke telleth/
¶ And in this captiuite of Jewes Danyel prophe-
cyed vnder Tyrus kyng of Perse of the Incarnacy-
on of Ihesu Cryste. and sayd) *De lapide absciso de
monte sine manibus conscienciū* As ye maye here
after/ ¶ Amonge all other Danyel sayd to the Jew-
es) *Quā venerit sanctus scōr scilabūt vñctio vestra*;
That is to say. whan he that is moost holy of sapit-
tes comyth. thenne shall your vñctōn lesse / ¶ After
this the kyng of Perse & the Caldees comaunded
and dyde wyrite and translate out of Ebrewe in to
Caldee all the boke of the Jewes lawes and y pro-
phesies of Moys. Thore Jeremye Danyel Michie. &
Balaam & other prophesies/ Among all thise boke
& prophesies they fonde y many thinges shold be ful-
fylled by the Caldees & theym of Perse. & specially
after the prophecie of Balaam. y sayd) *Oriet stella
ex Jacob* And for thyle prophesies and boke of the
Jewes and for other causes the Caldees & the men
of Perse were the more feruente and studyenge after
the sterre/ ¶ Wherby we shall vnderstonde that alle
this is by goddys ordynaunce & of his habundante
mercy. and also to the strenchynge of oure faythe/
¶ Balaam that was the fyrste prophete and was
noo Jewe prophecied by a sterre the fyrste callynge
& clepyng of theym that were noo Jewes. whanne

he sayd) Orietur stella ex Jacob ⁊ exurget homo ⁊c
And this callynge of the people god fyrste began ⁊
perfourmyd by his byrthe ⁊ by thyle glorious kyn
ges/And how be it that thei of Perse and of Caldee
were Paynemes. yet by thyle prophecyes and boke
of the Jewes they founde and wylt well that what
soo euer god had promysed by his prophetes he was
myghty to fulfyll and perfourme it/¶ Soo they or
deyned twelue of the grettest clerkes of Astronomie
that were in all the countree. and gaaf cheym grette
rewards to kepe the hyll of Daws aforlayde. for bi
cause of the sterre that was prophesied by Balaam
¶ And the cause that there were twelue men ordeyn
ed. was this/ That yf soo were that one man deyd
a nother sholde be put in his stede/ And nother cause
was that some of cheym sholde kepe the hyll one ty
me/ And some a nother tyme to loke after the sterre
that Balaam prophesied/ Neuertheles the people lo
ked not oonly after the sterre but after the man that
it betokenyd. whyche sholde be lorde of all folke/
¶ And they of Inde and Caldee came often tymes
to Iherusalem by cause of marchaundyses and als
so for playsure/ And they for the moost parte be ler
ned in Astronomie/ for in Inde and in other places
abowte ben many sterres in the firmament whyche
maye not be seen and perceyued by nyghte playnly/
¶ But on the hyll of Daws in a bryght weder and
cleir ben seen ⁊ perceyued many dyuerse ⁊ straunge

sterres / This hyll of Dawes passyth of heyghte alle
the hylls of the eeste / And aboue it is nomore of bre
de than a lytyll chapell that is made therupon / The
whyche the thre kynges dyde make of stone & tym
bre / And there ben aboute this hyll many steppes for
to goo vp to the chapell / And there growe trees and
good herbes and dyuers spyes abowte this hyll / for
elles men myghte not goo vp to the hyll it is so hye
& narowe / There is also a pillez of stone aboue that
chapell of a wonder height / On the heed of this pyl
ler stondyth a sterre gylte & well made & fayre . and
cornyth wyth the wynde as a fane / And thurgh the
lyghte of the sonne by daye & of the mone by nyght
the same sterre geuyth lyghte a grete waye in to the
countree abowte / And many other merueylles ben
tolde of this hyll of Dawes /

When the tyme of mercy & grace was come
that god wolde haue mercy on mankynde /
whan the fader of heuen sent downe his so
ne to take fleshe & blode of our lady saynt Mary &
to be borne of her for our saluacyon / In that tyme y
Emperour of Rome Octauian helde the empyre of
all the worlde / In the yere of his empyre . xlii . as sa
ynt Luke tellyth he sente out a comaundment to dis
ciple all the worlde (Actiū editū iē) And the discri
uynge was fyrste vnder Cirinus that was bysshopp
of Syrie / And euery man went home to his owne

countrie/ Thenne yede Ioseph out of Galilee in to
Nazareth in the Jewrie. and that was kynge Da-
uids londe. the whyche cytee was callyd Bedleem.
By cause Ioseph was of the house & of the meyne
of kynge David. therfore he yede in to his countrie
with his wyfe our lady saynt Mary grete wyth chil-
de/ Soo whan they were there. the tyme was come
that our lady sholde be delyuered/ And soo she was
delyuered by goddys owne myghte & mynystracyon
of angelles. she wrapped him in clothes & layed him
in a mainger. for there was none other place ¶ And
ye shall vnderstand that Bedleem was neuer of gre-
te reputacōn nor place of grete quantyte. but it hath
a good fundament/ for there ben many caues vnder
the erthe/ And Bedleem is fro Iherusalem but two
myles/ It is but a castell. but it is callyd a cytee by
cause kynge David was borne there/ And in þ̄ tow-
ne was somtyme an hous of Playe that was fader
to kynge David. in the whyche hous kyng David
was borne & enoynted to be kynge of Israel by Sa-
muell the prophete / And in the same place Cryste
was born goddis sone of heuen/ And that place was
somtyme in the ende of a strete that was callyd the
Coueryd strete / And this was the cause why it was
soo called. for the grete heete & brennyng of the sōne
it was soo coueryd wyth blacke clothes & other clo-
thes to kepe awaye the heete of the sonne. and soo it
is yet to this daye / And in that strete was wonte to

be a markette ones in the weke of olde clothes and
other thynges. and specyally of cymbre/ So that stre
te stode somtyme an hous. and Playe kyng Dauids
fader lefte a lypyll hous before a denne vnder the e:
the. and it was shapen lyke a lypyll sellar/ Playe the
fader of David and other after theym putte in that
caue certayn necessaryes that longed to houlshold for
heete of the sonne/ It is also the mane. e in alle the
countree bothe in cyttes and townes to be certayne
houses that ben called there Alchan. whiche we calle
here hostres. and in those houses ben mules. hoises
asses. and camelles alwaye redy yf soo be that ony
pilgryme. marchaunt or other man that traueyle by
the waye yf hym nede ony best for hym or for his
marchandise. thenne he gooth to suche an house as
is callyd Alchan and there he maye hyre what best
that he woll haue/ And thenne he gooth forth to cy
te or towne where he woll abyde. and there he dys
chargeth him of his horse or best and sendyth him
in to suche an hous that is called Alchan/ And there
ben beestes on that manere to hyre/ And the mayster
of the hous taketh the best and yeueth it meete. and
whan he maye he sendyth hym home agayne there
he came fro/ And yf soo be that noo man goo in to
that cyte or towne in longe tyme. he takyth the sa
me best and ledyth hym out of þ towne and settyth
hym in the way homwarde/ And so the best gooth
forth home w^t out ony ledinge cuny to his maysters

hous without peryll of beestes or of theues/ Soo eue
ry man that hath ony suche beestes. every man kno
weth other beestes bey they neuer soo feire asondre/
And of suche houses lordes of the grounde haue gre
te wynnynge & tolle of suche beestes byrynge / And
suche a manere house was that house a lytyll before
or Cryste was borne in/ ¶ But abowte the byrth of
Jhu that hous was all dystroyed. soo that there was
no thyng lefte but broken walles on every syde and
a lytyll caue vnder the erthe. and a lytyll vntcryp
t hous tofore þ caue/ & there mey solde breede in the sa
me grounde ¶ It is also þ vslage in all the countree
that all the breede that shalbe solde shall be brought
in to a certayn place/ And of the breede that is solde
in the day the kynge & the lorde of the grounde atte
nyght shal haue a certen money/ And whan Dauid
was made kynge of Israel by processe of tyme Jhe
rusalem was dystroyed and all the countree abowte
Noo man toke hede of this hous by cause it was all
dystroyed & noo thyng lefte but that broken house
& the caue/ And bredde & tymbre that myght not be
solde on the daye sholde be putte in that hous to the
next market day/ Alles. horse. & other beestes þ came
to the market were tyed abowte this broken hous/

HOr to speke aye of the matere/ Whan Ota
uian Emperoure of Rome had sente out
his comaundment that eche man shold goo

to the same towne that he was borne in / Thenne
went Joseph. and our lady rode vpon an asse. they
came so late wythin nyght to Bedleem as it is afo
re sayd. therefore all the Innes & hostries were stuffed
wyth pylgrymes & other men. And by cause they ca
me in poore arape they wente abowte the cyte & noo
man wolde receyue theym / & specyally for they sawe
that our lady was a yonge woman syttinge vpon
an asse heuy sorowfull & full wey. grete wyth childe
and nyghe the tyme of her delyueraunce of her chyl
de / Thenne Joseph ladde her in to this forsayd pla
ce that noo man toke hede of downe in to the lpyll
derke derne / And there our lorde Jhesu Cryste that
same nyght was borne of our lady wythout ony dis
ele of her body / In that house of olde tyme was lef
te a maynger of the lengthe nyghe of a fadom ma
de in the walle / And by the same maynger was an
ore of a poore manns tyed. And belyde the ore Jo
seph tyed his asse / And in the same-mainger our la
dy wrapped her blessed sonne in suche clothes as she
had. & layed him vpon the heye tofore thore & thasse
for there was none other place in that countree / In
ostres all the mayngers ben of thre or foure fete of
lengthe. that an horse or elles a nother beest may ha
ue his meete by hymself / And suche a maynger was
þat our lady laye in /

The place where the angell apperyd to the she

sheperdes that nyghte that Cryste was borne is but
half a myle from Bedleem/And in that same pla/
ce Dauid kepte shepe in his chyldehode & defended
them from bees & lyens & other wylde beestes / So
me bokes saye þ the shepeherdes of that countree ke
pe theyr shepe twyes in oo yere / And those tymes a
re whan the dayes & nyghtes ben both of a lengthe
And that londe abowte Bedleem is called the lon/
de of byhest/And þ place in the East is moost parte
mountayns. for in some place a man shall not well
knowe Wynter fro Somer/And in some place the
re it is ryght colde. & in some place is bothe Wynter
& Somer. as it is in this countree after þ the places
ben playne or full of hylles/for abowte some of the
hylles a man maye fynde snowe in August. & that
snowe men of þ countree gadre thenne & laye it in
theyr caues vnder the grounde/And afterward it is
borne to the markettes. and þ wyll the lordes of the
countree bye to set it in balons on their borde to ma
ke theyr drynke colde / And the poore men that ga
dre it carpe it in chaffe that the heete holde not mel
te it. and the lordes that bye it vncouerey it out of þ
chaff. thenne anone it is resolved & molte to water
for comynly in that countree of the East is alwaye
snowe in Septembre & Octobre / Whan the sonne
comyth a lpyll lowe in that countree all sedes & her
bes begyn to sprynge and were as they done in this
countree in Marche & Aprill / And in some partyes

of the Best men rege corne in Marche & Aprill. but
moost in May. after the place or ground lyeth hye
or lowe/ But by Bedleem ben many mo good fatte
pastures & hote ihan in other places. in soo moche þ
at Crystmasse barlepe begynneth to were ripe. and
therne men of dyuerse countrees sende thether theyr
horses & mules to make theym fatte/ And þ tyme þ
we calle here Crystmas. it is called there tyme of her
bes/ And for asmoche as whan Cryste was borne
peas was in al the worlde. therfore the angell sayd
Pax hominibus bone voluntatis (And for the heete
of þ countree abowte Bedleem. that is the cause þ
shepeherdes kept theyr beestes there þ tyme of the ye
re. as they done yet vnto this daye/

In those dayes whan þ comaundment went
out from Cesar August as it is aforlayde /
thenne was Herode ordeyned & made kynge
of the londe of Jewes by the emperour & by the Ro
mayns: & yet was Herode noo Jewe ne kynge of Je
wes borne/ But by cause þ same emperour & the Ro
maynes had made subgette to theym the londe of
Jewery & many of the prouynces abowte theym vn
to Inde Perle & Caldee. so by strong honde they ma
de hym kynge/ And all þ countree knewe well þ He
rode was but a lyon & neuer came of kyngis blood.
ne of Jewry bore. but made kynge by theperour & Ro
mayns. so þ the propherie of daniel shold be fulfilled

in the tyme of the byrthe of Cryste. whan he sayd)
Qū veniet sanctus lactōꝝ &c (as it is aforseyde/ Yet
the Jewes contynuyng in theyr malyce & fallnesse
seyde. that longe tyme after the Natiuite of Cryste
their vncōn lesed not. but that they had many kin
ges after/ But yet the false Jewes forsake not that
herode came of a Jewe on the fader syde & of a Pay
nym of the moderis syde. & so he was noo very Jewe
Wherfore crysten men make the Jewes vterly con
fuled of the prophecy of Jacob theyr Patryarke. þ
sayd thus) Non auferetur ceptū de iuda nec dux de
femore eius donec veniat qui mittend⁹ est et ip̄e erit
expectacō genciū) that is to saye/ The septre of Juda
shall not be borne away ne the stocke of lygnage tyl
he come that shall be sente. and he shall be that fol
ke shall abyde/ ¶ And many other questyons of the
Jewes to the crysten men of the vncōn of theyr kyn
ges/

Whan god was borne of our lady as it is afor
seyd thenne this sterre that was prophecied
by Balaam. and long tyme abyden and lo
ked after by the twelue Astronomers of þ̄ sayd hyll
of Dawes/ ¶ The same nyghte and the same houre
that god was borne. the same sterre began to ryle in
manere of the sonne shynynge bryghte/ And after þ̄
fourme of an egle ascended aboue the hyll/ And all
the daye in the highest place of the ayre it abode w
out ony meuyng/ Soo whan the sonne was moost

hote and moost highe there was no dyfference in shynynge betwix the sterre & the sonne/ Neuertheles some bokes sayen. þ in the same daye whan god was borne. were seen many sonnes. but whan the daye of Crystmas was paste. the sterre ascended vp in to the firmament / And the sterre that thus was shewed was noo thyng lyke the sterres that ben paynted here in dyuerse places/ for it had ryght many strakes and beemes more bryght brennyng than a bronde of fyre/ And as an Eagle fleenge & betyng the ayre with his wynges. ryght soo the strakes & the beemes of that mounyd themselfe abowte/ And the sterre had in hymself the fourme & the liknesse of a yonge childe. and aboue hym the sygne of a Crosse/ And a voyce was herde in the sterre sayenge. *Natus est nobis hodie rex iudeorū qui est expectacō genciū ⁊ domina ⁊ tor eorū ite ad inquirendum eū ⁊ adorandū* that is to saye/ This daye is borne to vs kynge of the Jewes that folke haue abyden and he is lorde of them go forth and seke hym and doo hym worshyp/ Therefore for strengthyng of our fayth & to afferme this matere forsayd almyghty god whose prouydence in his ordynaunce fayllyth not / ¶ And saynt Poul sayth. *Vocat ea que non sunt tanquā ea que sunt* that is to saye/ God callyth those that ben not as well as those that ben of his prouydence/ Thus he dyde and dyspoled. as he dyde in the olde Testamente. whan he gaaf a langage to an asse. and made an asse to

Speke to Balaam / He wolde in the begynnynge of
the newe Testament yeeue a voyce to speke out of a
sterre y^e the same Balaam prophced of / ¶ Whan
al the people of that countree abowte sawe this won
derfull and merueyllous sterre. and also herde the vo
ys of the sterre. they were gretly affrayed. and hadde
grete wonder therof / But they knewe well that it
was the same sterre that was prophced of by Ba
laam. and longe tyme was desyred and abyden of
all the people of that countree therabout.

Thus whan thyle thre Kynges that y^e tyme
regned in Ynde. Caldee and Persidie weren
enfourmed and well assured by the Astrono
mers and by the prophecyes of this sterre / They we
re ryght gladde that they had grace to se that sterre
in theyr dayes that was longe tyme prophced afo
re. and all the people had so longe looked after / Whe
refore though eche of thyle thre kynges weren ferre
from other. and none of theym knewe of others pur
pose. yet in one houre the sterre appered to theym all
thre / And thenne they ordeyned and purposed theim
anone wyth grete and ryche gyftes and many dy
uerse ornamentes that were belongynge vnto the de
gree & araye of kynges. and also wyth mules & ca
mels and hozles charged wyth precyouse tresours &
wyth grete nombre and multytude of people to goo
seke in theyr beste arraye and to worshippe our lorde

¶ Ihesu Cryste that was borne to be Sauour of all
the worlde and the kyng of Jewes that was born
that tyme . as the voyce of the sterre spake and pre-
ched / And ferthermore they arayed theym moche þ
more honestely and worthply / for they knewe well
and vnderstode that he was a more worthyer kyng
than ony of all the worlde / ¶ Ferthermore eche of
thysle thre blessyd kynges had wyth theym grete ca-
ryage of oxen and shepe and other beestes that lon-
ge to mannys lyuynge and sustenaunce . and other
manere thynges necessary belongynge to the offyce
of a chambre. kechen and to all other offyces belon-
gynge to a kynges astate. & also bothe fode for man
& beest they carped wyth theym / In somoche þ they
ordeyned soo grete plentee that sholde suffyse theym
well bothe outwarde & homwarde / And euery kyng
had people as it had be an hoste / ¶ It is the mane-
re in that countree of the Best oute take cytees. that
in other townes beyn many fayr Distries. and for the
moost party al manere vtyaples both for man & bel-
te is ynough for the comyn people. but not for suche
kynges & suche grete lordes that ryde wyth soo gre-
te mulcitude. Beddyng & suche other necessities of
chambres. neyther of chapell. ne of kechyn is not suf-
fycient ne honest & therfore lordes haue suche caria-
ge wyth theym / And in þ countree for the most par-
ty men ryde or go by nyght for breynge of þ soñe &
in heete of þ day they rest / Ye shal vnderstonde þ there

ben thre Yndes. of whom thise thre lordes were kin
ges/ And alle those londes for the moost partye ben
ples/ There ben also thre grete waters and thre gre
te desertes or wyldernesles full of wylde & peryllouse
beestes and horryble serpentes/ And in that countree
doon growe also thise longe grete reedes that ben bro
ught in to Englonde. and some ben soo grete þ̄ men
make houses and shypes of theym/ And eche yle is
deuided and departed eche from other/ And eche lon
de is full of wylde beestes/

In the fyrst Ynde is the londe of Nubie. and
therof Melchior was kynge whan Cryste
was born/ And there is also the lond of Ara
bie/ And in that londe is the mount Sinay/ A man
out of the redde see maye lightly saylle out of Egyp
te and Syrie in to Ynde/ And pylgrymes & mar
chauntes that from Ynde passen the redde see. sayen
that al the grounde of the redde see is soo redde that
the water aboue semyth as it were redde wyne. not
wythstondyng that water is as other water is of co
lour. and it is merueyllously salte/ And it is soo clere
that in the deppest of all the water men maye se fyl
shes and dyscerne al thynges by the botom of the see
And that water is thre cornerde. and it ebbyth and
floweth in to the grete see of Ocean. and is foure or
fiue myles of brede where it is brodest/ And there the
chylde of Israel yede thurgh with drye fete whan

Pharao & his host pursued theim, and al were drow
ned man & beest/ Out of that see soundeth a grette flo
de that rennyth in to a ryuer of paradyle terrestre, &
that ryuer is callyd Nilus / And this Nilus passyth
by Egypte, and by it cometh moche ryche marchan
dyle out of Vnde and soo passeth in to Egypte. Sy
rie. Babilonie. & Alisaundre, and soo thorough al the
worlde/ And all the erthe of the londe of Arabie the
re the mount Synai is, is merueyllously redde/ Sto
nes & trees, herbes and all othei thynges that growe
there ben redde for the moost partye/ And there is fo
unde golde wonderfully redde in manere of thinne &
smalle rotes, and that is the beste golde of the worl
de ¶ There is also an hyll, that is called Bona, and
in that hyll is founde the stone that is callyd Sma
ragdus/ And that is cutte out wyth grette crafte and
grette traueyle of the hylle. And that hyll is kepte be
sely & strongly wyth the Sowdans meyne/

In the second Vnde was the lond of Godolie
and therof was Salthasar kyng whan Cris
te was borne/ And he offred ensence to Jhe
su / And there was also of olde tyme in that londe þ
kyngdom of Saba/ And in that londe growith mo
re plente of good spyes than in al the londes of the
Best after/ And in especyall ensence more than in al
the worlde/ And it droppyth out of certayne trees in
manere of gūme/

In the thyrdynde was þe kyngdom of Taars. and in the tyme of Crystis byrthe Jasper was kyng therof/ And he offred to god Myrrour/ And that lond is called thyle of Egris will/ In that yle groweth more myrrour than in all þe world after/ And it werpeth lyke eeres of corne that were brente wyth the weder. and it growpeth ryght thicke And whan it is ripe it is so softe that it cleupth on mennes clothes. as they goon by the waye/ And then men take smalle cordes & girdles and drawe theim all abowte the eeres. and soo the myrrour cleupth on þe cordes and on the girdles. and afterwarde the myrrour is wronge out of the cordes and girdles/ ¶ Wherefore we maye vnderstonde that this was doon of a grete prouydence of the grete mercy of god : that thyle thre kynges Melchior Balchazar and Jasper of thyle londes in whom thyle good and ryche gyftes wered and growp that sholde be offred to god by the olde prophecies/ Rather they maye be callyd kynges than kynges of other grete londes. wherof sayth Dauid the prophete Reges tharlis & insule mune & ra offerent reges arabum & saba dona domino deo adducent that is to saye/ Kynges of Taars and of the yle shall offre gyftes kynges of Arabie & of Saba shall brynge gyftes to our lorde god/ ¶ Somtyme thyle kynges had other names / Melchior was called kinge of Nubie & of Arabie/ Balchazar was called kyng of Golie. & Saba. & Jasper was called

kyng of Taars & of thyle of Egriswill/ & it was
called the kyngdom of Taars bi cause it was nexed
to þ same ple/ And so the names of their kyngdoms
ben specyfyed in specyall for dyfference of other cy-
tees and ples of the countree/

The we aye of thise thre worshypful kin-
ges . of the arape and ordenaunce wyth ry-
che trelour and ornamentes and wyth gre-
te multytude of people as it is aforlayd/ And whan
they rode forth out of their kyngdoms none of them
wyst ne knewe of others purpoos by cause of þ long
waye that was bytwyx eche kyngdom. yet the sterre
went euenly tofore thise thre kynges & al theyr mey-
ne/ And whan thei stode styll or rested then the sterre
stode styll. & whan they yede or rode the sterre alway
yede forth tofore them in his vertu & strength & yau-
lyght to al the r wayes/ And þ tyme was peas in al
the worlde. wherfore in al cytees & townes þ they y-
de by was no gate shyt nyght nor day. but it semyd
to those thre kynges & to al theyr people þ it was e-
uer daye & neuer nyght in all those .xiij. dayes/ wher-
fore all men of cytees & townes that thise thre kyn-
ges came by were wondly aferde & merueyled therof
for they sawe kynges with lomoche people & bestes
& caryage that passyd by theym in grete hast in the
nyghte / But they knewe not what they were ne
from what place they came. ne whyther they sholde

20
goo/ But on the morowe they sawe the way greatly
defoylled and traced wyth hors fete & other beestes/
Wherfore they were in grete doubte what it shold be
and grete altercacion was amonge theym in that co
untree longe tyme after / ¶ Soo fethermore whan
thyle thre kynges had rydden thurgh dyuers londes
kynngdoms. citees. and townes. they rode ouer hylles
waters. valeys. playnes. and many other dyuers pe
ryllouse places wythoute ony dysle or lettynge/ for
all the waye that they rode were it highe or lowe all
semyd to theym euy and playne and fayre waye /
¶ They toke neuer herberough by the waye nyghte
nor dape ne neuer rested themself but to make water
neyther their beestes that were in theyr company. ne
neyther etc nor dranke after the tyme that they had
take their waye tyll they came in to Bedleem/ And
all thyle. xiiij. dayes Journeyes semyd theym but one
dape/ And thus thourgh the grete myghte of god &
the ledynge of the sterre they came in to Jherusalem
the thyrtyenth dape after that Cryste was borne in þ
vprysynge of the sonne. wherof this is non doubte/
for they founde oure lady and her lone in the same
place and in the caue that Criste was borne in/ & he
was layed in an olde maynger ¶ Also many boke
telle that they came in to Jherusalem and to Bed
leem in the in the myddes of the dape. wherof saynt
Gregory sayth thus in an Omelie Si diuina opera
cio humana racione comprehendere posset non esset

admirabilis. nec haberet fides meritum cui humana
racō prebet experimentū that is to saye / ¶ If the wer-
kes of god mighte be cōprehended in mannes wytte
or reason it were noo wonder: for fayth hath no me-
de where kynde reason shewyth it to man / ¶ For ou-
re lorde god that in the olde Testament ledde Aba-
kuc the prophete by one heere of his heed out of Ju-
rye in to Babilonie & Caldee . that was a hundred
dayes Journeye bitwene goynge & comynge to Da-
nyel the prophete that was in a pytte among wyld
lyens. and anon restored the same Abakuc in to his
owne place ayen / The same lorde god in the newe
Testament was myghty to lede & brynge thise thre
worshipfull kynges out of theyr kyngdoms in p̄est
in to the londe of Jewery in twelue dayes wythoute
ony dylese or lettynge / ¶ Also our lorde Jhesu Cryst
after his resurrexyon yede to his dyscyples in to an
house wythout openynge of gate or locke / And as p̄
fyre brente not ne dyde none harme to the thre chyl-
dren whan they were putte in the furnes of fire. ne
noo sauour of smoke was founde in theym / Ryght
soo in the tyme of thyle thre glorypous kynges our la-
dy saynt Mary bare our lorde Jhesu Cryst that was
and is very god & man / And yet she was tofore and
euer after a clene mayde / God almyghty myght ha-
rue brought thise thre kynges & al their folke out of
the East in to Jewerye in a moment as he broughte
Abakuc the prophete forsayde / But though god al-

myghty made hymself lowe and was borne in grete
te pouerte and toke vpon him manhode & mānes fire
eltee. yet he wolde merueyllously shewe his byrth to
all the worlde. in heuen & in erthe wyth the myghte
of his godheed & of his hyghe mageste/

Whan thyle thre kyniges eche in his waye wth
his holte & companye were almost come to
Jherusalem saue two myle/ Thenne a der
ke & a grete clowde couered theym & alle the erthe/
And in that derke clowde they loste theyr sterre as þ
prophecy of Ysaye sayd) Surge illuminare Jhrlm
quia venit lumen tñū et gloria dñi super te orta est
quia ecce tenebre operient terram & caligo populos)
that is to say/ Jherusalem aryse and take lyght for
thy lyghte is come to the & the Joye of god is spron
gen vpon the. for loo. derknesse shall couere the erthe
and a clowde the people/ ¶ Whan thyle thre kyniges
were nyghe Jherusalem. thenne Mechior kynge of
Nubie & of Arabie wyth his people was fast by the
hyll of Caluarie there Cryst was doon on the crosse
by the wyll of god. there he abode in the clowde & in
derknesse / And that tyme the hyll of Caluarie was
a roche of twelue grees of heyghte/ And on this hyll
cheues and other men for dyuers trespasses were put
to theyr deche / There was also belyde this hyll an
hyghe way. and so that highe waye were thre highe
wayes metynge togyder/ And loo for derknesse of þ

clowde. and for they knewe not the way they abode
there & yede no farther at that tyme /

After that Melchior was thus come. thenne
nexte hym a lityll vnder the clowde came
kyng Balchazar that was kyng of Bos
dolie and of Saba with all his hoste. and abode be
syde the mount of Caluarie in a lityll towne wher
he is called Galilee / And holy wrytte speketh mo
che of that towne / for the discyples of god almygh
ty before his resurreccyon and after also were wonte
alwaye to come thither togider / In that towne god
almyghty appered to his discyples after his resurrec
cion / As it is wreten in the gospel (Precedet vos in
galileam ibi eu videbitis) that is / He shall goo tofo
re you in to Galilee and there ye shal se hym / But
there is a londe that is called Galilee. and that is a
grete lordshipp. and it is thre dayes Journeye from
Iherusalem /

And whan thise .ij. kynges Melcheor & Bal
chazar were com & tarved in thise places for
sayd in the clowde & derknes. thenne þe clow
de waxed clere. but the sterre appered not / Soo whan
thise .ij. kynges sawe þe they were nye Iherlm though
neyther of them knewe other. they toke their way to
warde the cite / And they mette togyder belyde the
mount of Caluarie there as thre wayes were metyng

togyder/ Thenne came the kynge Gasper kynge of
Taars & of the yle of Egrylwyll wyth all his oost.
And soo thyle thre glorvous kynges wyth alle theyr
meyne. carpage & beestes mette togyder in this hyhe
waye/ And notwithstondyng that none of theim ne
uer before had sern other. ne none of them knewe o
thers perlonnes. ne knewe of others comynge. yet atte
theyr metynge eche of theym anone ryght wyth gre
te Joye & reuerence kysled other / And though they
were of dyuers langages. yet eche of them to theyr le
myngge spake one manere of speche/ Soo whan they
had spoken togyder. & eche of theym had tolde his
Journey & the cause of his waye / Alle theyr causes
were acordynge in to one/ Thenne were they moche
the gladder & the more feruente in theyr waye. & soo
they rode forth/ And sodenly at the vpryng of the
sonne they came in to the cyte of Jherusalem/ And
whan they knewe that Jherusalem was the kinges
cytee the whyche theyr predecestoures & the Caldees
of olde tyme had byleged & distroyed. they were ful
glad. supposing to haue founde þe kynge Jhesu there
borne in the same cyte/ ¶ And that tyme was Hero
de in Jherusalem/ & he & all the cyte were grety dys
trowbled of theyr sodenly comynge/ For theyr com
pany & theyr beestes were of soo grete nombre & soo
grete multitude that the cyte myght not receyue the
ym/ But for the moost partye laye wythout the cyte
al aboute/ Wherof Ysayas prophecied & sayd) Floiti/

tudo gentium venerit tibi inundacio camelloꝝ operi-
 et te dromedarij madian ⁊ effa. omnes de laba veni-
 ent aurū ⁊ thus deferentes ⁊ laudem dñō annuncian-
 tes) that is to saye/ The strength of folke comyth to
 the Jherusalem grete plente of camelles shall coue-
 re. the dromedaries of Madian ⁊ of Effa shall com-
 to the. many folke shall come fro Saba bryngyng
 golde ⁊ ensence and peuyng laude to god/

This Herode was ordyned kinge by the em-
 perour ⁊ by the Romaynes. and he was but
 yonge of aye. and was that tyme in his pa-
 laces in Jherusalem/ And thenne thyle thre kyn-
 ges asked in that cyte of the people where that chyl-
 de was borne. wherof speket in the gospel the uan-
 gelist) Qu natus esset ihūs (⁊c) that is to say/ Whan
 god was born in Bedleem in the cyte of Jewery in
 the dayes of Herode kynge of the same londe. thre
 kyniges came oute of the East ⁊ sayd) Where is he þ
 is borne the kynge of Jewes. we sawe his sterre in þ
 East and we be come to worshyppe hym/ And Hero-
 de herde this and he was dystourbled ⁊ all Jherusa-
 lem wyth hym/ And he gadred togyder all the pryn-
 ces ⁊ the preestes. and asked of theym where Criste
 sholde be borne/ And they sayd. in Bedleem of Jew-
 ry. thus it is wreten by the prophete) Thou Bedle-
 em londe of Jewery thou arte not lityll amonge the
 prynces of Jewery. of the shall goo out a duke that

shall rule my people of Israel (Thenne Herode pre-
uely called to him the thre kynges & lerned of them
the tyme of the sterre that appeyrd to theym. and so
sente them forth in to Bedleem. & sayd) Goo and
enquyre belesly of this childe. and whan ye haue fo-
unde hym come telle me that I may goo & worshyp
hym (Whan they had herde the kynge they yede the
yr way/ And the sterre that they sawe in the West ye-
de before theym tyll they came there the chylde was
And whan they sawe þ sterre thei were right gladde
And they yede in to the hous and openyd theyr tre &
sours. and offred to hym. golde. ensence. & myrrer/ All
this is the gospel/ And in theyr slepe an aungell cas-
me fro god & badde theym that they sholde not goo
ayen to Herode / And soo they turned home to theyr
countree by a nother wape/ ¶ Of thysle thre kynges
why they cam fyrst in to Jherusalem rather than in
to Bedleem many booke in dyuers manere declare/
and many causes ben wrefen whyche were to longe
to telle/ But amonge all other causes one is. þ kyn-
ge Herode & the Epteyzys were soo distrowbled for
theyr soden comynge. and also they seenge that thys-
le lordes were kynges. and theyr hoste came oute of
Caldee & oute of the West. the whyche of olde tyme
thruough suffraunce of god had oft tymes pursued the
yr kynge and belegyd & destroyed the cyte of Jhrlm
& that lond e abowte/ A nother for they came fro soo
fere countrees to worshyp the kynge of Jewes that

was lastly borne/ And by cause that Herode was but
an straunger and was made kyng by the emperour
& the Romaynes. he was aferde lest he sholde haue
lost his kyngdom by cause that Cryste was borne/
Also a nother cause was this thre hēges of goddis
ordenaunce came soo to Jherusalem wythout auple
ment whan they had loste theyr steire / for Jherusa
lem was the kynges cyte. and alwaye the kinges of
the londe were moost abydyng there. and doctours
of the lawe & the Scrybes with theyr scriptures and
prophecyes were euermore present in that cyte/ So þ
Jewes and the Scrybes knewe well longe tyme be
fore. Cryste sholde be borne in that place/ ¶ Wherfo
re Jewes maye neuer shewe cause to excuse them of
theyr false byleue/ Of this sayth saynt Gregory in
his Omelie) *Iudeos profecto. bene ysaac cū iacob fi
lium suū benediceret presignauit. qui caligans ocu
lis ⁊ prophetizans in presenti filiū non uidit cui ta
men in posterum multū preuidit* &c) that is to saye/
By this we maye vnderstonde the Jewes. for Ysaac
whan he was blynde and myghte not se he blessyd
Jacob his sone and prophced of hym/ And more
ouer whan he had him in his presence before hym he
sawe hym not / And yet he sawe in spyrte many
thinges whiche sholde falle to hym afterwarde/ In
lyke manere so the Jewes were gretely ful of spyr
te of prophcey/ But hym that they prophced of
whan they had him among them they knewe him

not. for they dyspyled hym whan he was born / And
longe tyme tofore they prophecied of his byrth. and
not oonly that he sholde be borne. but in what place
he sholde be borne they tolde to Herode / ¶ So theyr
knowynge & theyr prophecy shall bere wytnesse to
theyr dampnacō. and vs helpe of our byleue & cau
se of oure saluacyon /

Whan thyle thre kynges were enfourmed by
Herode & by the doctours of the lawe of the
byrthe of Cryste . and of the place where he
was borne & were passed out of the cyte of Jherusale
m / Thenne the sterre appered to theim agayne as
it dyde before. and soo it yede forth before theim tyll
they came in to Bedleem. whiche is but two myles
fro Jherusalem / And faste by that place as it is afo
re sayd were the shepeherdes to whom the angell ap
pered wyth grete lyghte & shewed to theym the byr
the of Cryste / And thyle thre kynges rode by the sa
me place there the shepeherdes were and spake wyth
them / And whan the shepeherdes sawe þ sterre they
ranne togyder. and sayd that in suche a lyghte & su
che a clezenesse an angell appered to to theym & told
theym of the byrthe of Cryste and alle that the an
gell sayd to theym / And al that they had herde & se
en they tolde þ kynges. wherof the kynges were rig
hte gladde. and with good chere toke grete consyde
racō of the shepeherdes wordes / And so of wytnesse
of the shepeherdes & of the voyce of the aungell that

apperyd in the sterre and was herde the kynges had
doubte of no thyng/ ¶ Some bokes in the Best saye
that voyce that was herde oute of the sterre was the
voyce of the same angell that shewed the byrthe of
Cryste bothe to the shepeherdes and to the kynges /
¶ They saye also in the Best that the Jewes beleue
in that the angell that yede before the children of Is
rael w^{as} a pylar of fyre whan they yede out of Egipt
te. that same angell it was whoos voyce was herde
in the sterre. and that yede so forth wyth the sterre be
fore the thre kynges/ for whan the thre kynges spa
ke wyth the shepeherdes. the sterre more & more be
gan to shyne bryghter & bryghter ¶ Thyle thre kyn
ges were the fyrste of mylcrauntes that byleued on
Cryste. and the shepeherdes were the fyrste of Jewes
that byleuyd on Cryste/ And all though the kynges
were noo Jewewes yet they sayde that they came to
worshyppe the kyng of Jewes/

Whan the kynges had spoken wyth the shepe
herdes. thenne they gaaf theim grette gyftes
and soo rode forth to Bedleem/ ¶ Thenne as
none as they were come vnto Bedleem they lighted
downe of theyr hoises & chaunged theyr araye. and
clothed theim in the beste and rychest clothes þ they
hadde/ And as kynges sholde be arayed they arayed
themselfe / And alwayes the sterre yede forth tofore
theim/ And the nexer that they came to the place the

more the sterre shyned bryghter and bryghter / And
thenne they rode thorough the Couerpd strete as it is
tolde afore tyll they came to the lytyll hous where in
Criste was borne / And the sterre stode styll vpon the
grounde tofore the dooz / And anone after the sterre
departed hymself in soo grete lyghte .that the lytyll
hous & the caue wythin was full of lyghte / And soo
anone the sterre ascended vp. in to the ayre. and the
re stode styll alwaye in the same place. as it is sayde
in the gospels tofore (At intrantes domum &c) And
entrynge in to the house they founde our lady & her
chylde. and fell downe and worshipped hym and of
fred to hym gyftes. Golde. Myre. and Incense /
¶ Of this came afterward an vse in that countree
of the Best / There shal noo man come in the presen
ce of the Soudan . or of a kynge to speke wyth hym
but he haue golde or syluer or some other rychele in
his hondes / And also or he speke wyth the Soudan
he shall kysse the grounde / And this is vled in that
countree vnto this daye / ¶ Feurthermore freie Mino
urs whan they shall come to þ Soudan or to a kyn
ge they must offre to hym peeres or apples / for they
maye towche no golde nor syluer / And the Soudan
receyvyth the peeres or apples wyth reuerence & me
kenesse / ¶ And that tyme that thise thre kynges of
fred thus to Criste. he was in his manhede. a lytyll
chylde of .xiiij. dayes of aege / And he laye wrappyd
in clothes of lytyll valewe in his moders lappe /

As it is wreten in dyuerse bokes she was in per-
sonne fleschly. and somewhat browne / And in presence
of thyle thre kynges she was couered wyth a poore
whyte mantell. and that she helde close tofore her
wyth her lyfte honde / And her heed was couered all
togyder saue her face wyth a lynnen cloth / And she
sate vpon the maynger / And wyth her ryght honde
she helde vp god almyghtys heed / Soo after thyle
thre kynges had worshypped god & kyssed his hon-
des ryght deuowtly. and layed theyr gyftes besyde
Crystys heed. what was done wyth thyle gyftes ye
shall here afterwarde /

Melchior kyng of Nubie and of Arabie that
offred golde to god: he was leest of stature &
of persone / And Balthazar that was kyng
of Godolie & of Saba that offrpd ensence. he was
of a meane stature / And Gaspar that was kyng of
Taars and of thyle of Egriswill that offred myrie
he was moost of stature. and he was a blacke Echy-
oppe wythout doubte / **F**or the prophete sayd / Quo-
ram illo procident ethiopes & inimici eius terrā lin-
gent venient ad te qui detrahebant tibi & adorabunt
vestigia &c) that is to vnderstand / Byfore hym shall
falle and bowe downe Ethiopies. and his enmyes
shall lycke the erthe. they shall come to the that des-
trahyd the. and they shall worshippe the steppes of
thy fete / **B**ut haupnge regarde to the persones þ

were that tyme they were but lytyll perlonen thooch
thre kynges. in soo moche that all manere of people
had moche merueyle therof/ And that semyd well þ
they were come from ferre countrees / for the nizer
the Eest and the vprysynge of the sonne that men
ben born the lesse they ben of stature. and the more fe
ble & tender. and herbes ben the hoter and serpentes
and suche wormes and peryllous beestes ben the gre
ter and the more venemous/ And all other beestes &
fowles ben there more grete than here/ ¶ Also thyle
kynges broughte wyth theym many ryche gyftes &
ornamentes that kyng Alisaunder whyche conquere
yd all the worlde lefte in Ynde and in Caldee and
in Perse. and alle the ornamentes that the quene of
Saba founde in Salamonys Temple. and dyuerse
vessell that were of the kynges hous and of þ Tem
ple of god in Iherusalem/ The whyche in the ty
me of dystruccyon of Iherusalem were borne in to
the countrees & londes by theym of Perse & of Cal
dee/ And many other Jewelles bothe of golde & syl
uer and precyous stones thyle kynges brought wyth
theym & offred to god/

Byt whan thei founde our lorde Cryst Ihesu
layed in that Cribbe & in poore clothes. and
the sterre had geue soo grete lyghthe in all the
place there Cryst was that it semed as they had ston
de in a furnays of fyre. they were so sore aferde. that

of all those ryche Jewels and ornamentes that they brought wth theim they toke noo thyng out of their coffres but that came nexte theyr bondes. as it was the wyll of oure lord/ ¶ And Melchior toke out of his tresory a rounde appyll of golde as moche as a man myghte holde in his honde &.xxx.gylte pence. & that he offred to god/ Balthazar kynge of Godolie & of Saba toke out of his tresour ensence as it cam next to his honde & he offred that to god/ Jasper as it came to his honde offred myrr to god wyth weppynge teeres/ Soo thyle thre kynges were soo afeide & soo deuowte in theyr offrynge. that of all the wordes that our lady sayd that tyme thei toke but lytyl consyderacōn/ Saue oonly to euery kynge as thei offred to god she bowed downe wyth her heed. and sayd mekely Deo gracias that is to saye/ Thankinges be to god/ ¶ The appyll of golde þ Melchior offryd wyth the. xxx. pence was somtyme kynge Alysaunders. the grete conquerour/ And he dyde make þ same appyll of small peces of golde that he had gathered of the trybute of all the worlde/ And þ he bare alway in his honde/ And this appyll was left in Pnyde whan he was comen fro Paradyse wyth many other ryche Jewels / ¶ Moreover it is the manere of that countree of the East whan a Soudan or a kynge passeth thrugh a cyte. thenne euery man after his power is tofore his owne doore hall caste ensence and myrr in a fire/ & what man dooth it not he is hold

a rebell aȝenst the Soudan or kynge. for thereto is ta
ke good hede/ And this blage in all the Best betoke
nyth newe subieccōn & dayly obedyence both to god
& to theyr mawmettes. or to a king whether it is do
ne to/ Also in olde tyme Martyrs were not only con
streyned to worshyppe mawmettes. but also to wor
shyppe theyn wyth ensence & fyre/ And this maner
Sarrazyns aske alway of Crysten men that ben in
theyr pryson for to come in to theyr Temple of the
yr goddes. & worshypfully to doo sacrefyce to theyr
mawmettes wyth fyre & ensence/

Whan almyghty god lowed & meked hymself
fe & became man for our saluacyon. & was
borne of the blestyd moder Mary. yet he had
noo nede of gyftes of the thre kynges/ Neuerthelesse
the rounde appyll of golde that was offred to hym
anone as kynge Melchior had offred it. it was in a
moment al broken in to duste/ ¶ So we shall vnder
stonde in fygure as the stone that was hytte oute of
the hyll wythout mannys honde or any Instrument
and brake an horrible mawmette vnto duste & pow
der. the whyche the kynge Nabugodonosar sawe in
his slepe/ Ryght soo þ stone. that is to saye. our lord
Jhesu Cryst w^t out any corrupcōn of synne was bor
ne in to this worlde/ The appyll that betokenyth þ
worlde thrugh his mekenesse & his vertue & the stre
ynge of his godhede in a moment he brake alle to

noughte/ ¶ What befell of thyle pestes ye maye heere
afterwarde/

AS thyle. iij. kynges had th^o perfourmed thei^r
waye & thei^r offrynge & done all thyng & h^o
they came fore. thenne as mankynde arysth
& wolde they & thei^r meyne. & their hoises & beestes
began to ete & drinke & slepe. and all h^o daye they to
ke their reste & playlur in y^e towne of Bedleem/ for
as it is tolde before they ne ete ne dranke. in all those
xij. dayes/ And thenne they tolde mekely to men of
Bedleem of thei^r countrees. & how merueylously
they came thyd by ledyng of the sterre fro y^e ferdest
parte of the worlde/ ¶ Ferðmore as the gospel sayth
Et responso accepto in sōpnis ne redirent ad herodē
per aliā viam reuersi sunt in regionē suā h^o is to say
The angel of god warned the thre kynges in thei^r
slepe h^o they sholde not come ayen to herode. & so by
a nother waye they yede home to thei^r kyngdoms/
But y^e sterre that yede afore theym appered no more
after/ And so thyle. iij. kynges yede all homwardes
togider in to thei^r owne countrees wth grete Joye &
honour. & they rode forth wth all thei^r carpage & pe
ple thrugh al y^e londes & prouinces y^e Olifernes had
of olde tyme/ And for y^e cōpany of people men of y^e
countree demed y^e Olifernes to be come thyd ayen. &
whan they came in to ony towne or Lyte they were
receyued worshipfully of alle the people / ¶ And

moreouer they prechyd & tolde to the people as they rode all that they had seen and herde. And soo well payed for theyr vytaylles and spake so mekely and goodly that theyr names and theyr praylynge was neuer after forgotten. ¶ But the way that they had rydden to Bedleem warde in. xij. dayes thorough ledyng and conduyting of the sterre. they myght vn- neth ryde and goo aye in two yerres. And that was done for men sholde knowe what dyfference was be twene goddys might & manns power & werkynge/

Whan Herode and all the Scrybes and othe people herde telle that thyle thre kynges we re goon home agayn and were not come to hym as he hadde theim. thenne wyth grete enuye & malyce he pursued after theym a grete waye. And al way as he rode after the kynges he herde all the peo ple blesse theym & prayse theym. and speke of theyr noblesse. Wherfore this Herode brent & dystroyed al all the londe þ the thre kynges had rode by. & specys ally theim of Taars & Silicie. for he put vpon the ym þ they had suffred them preuely to passe there o- uer the see. & therfore he brent all theyr shyppes & to ke all their good. Also he & his Scribes pursued thyle kynges wth grete enuye. for they herde þ people tell how wondly they came oute of theyr londes in. xij. dayes thrugh ledyng of þ sterre. And how they yede home aye wthout sterre or guydes or Interpretours/

for all manere of men that thyle thre kynges passed by suffyled not to tell how wonderfully they passed by theym nyghte & daye/ And therof Jewes that dwelled in dyuers londes & places bare wytnesse her of to Herode & to all the Scribes and to all þ Jewes And soo for the wonderfull doyng the Paynems þ had noo knowynge of holy wrytte .ne of the byrthe of Cryste called thile thre kynges Magos. that is to saye. wythes/ And the Jewes that knewe the scryp ture & the byrthe of Cryste. and the places of enuye & fallnesse excyted the Paynems all abowte to calle them wythes. and soo it was broughte in to vblage that they call thile thre kynges so yet vnto this daye and therof beynth many dyuers bokes witnesse/ But to put away all manere of doubtes and in repreuyn ge of all the false Jewes. almyghty god that is euer wonderful in his werkynge & glorypous in his sayn tes wolde haue the preuyte of his birthe to be knowe to all the people/ Soo that this glorypous name that was oonly hidde in þ londe of Jewery vnto his byr the/ That same name all manere of nacōns thrugh all the worlde sholde worshypp knowe & prayle/

After thile thre kynges were come wyth gre te traueylle to the hyll of Dawes afore sayde then they made there a fayr chapell in wor shyppe of the chylde that they had sought/ And they made couenaunt to mete togyder all thre at that sa

me chapell ones in the yere at a certayn daye assyg-
ned/ & there they ordeyned their sepultures/ ¶ Then
a lityll whyle after all the prynces & the lordes and
the worshipfull knyghtes of theyr londes & kyngdo-
mes herynge of the comynge home of thyle thre kyn-
ges. anone they rode to theym wyth grete solempny-
te and mette wyth theym at the sayde chapell/ And
wyth grete mekenesse & reuerence they recepued the-
ym/ And whan the prynces & lordes herde how mer-
ueyllously god had wroughte by thyle thre kynges/
chenne they had theim in more reuerence & loue and
drede euer after/ ¶ So whan thyle thre kynges had
ordeyned theyr Testamentes & done what they wol-
de. chenne they toke leue eche of other/ And eche of
theym wyth his owne people rode hoom vnto hys
owne londe wyth grete Joye & solempnyte. and th^e
eche kyng departed from other in theyr persones/
but neuer in theyr hertes/ And whan they were res-
ted in their owne londes. chenne they tolde and pre-
ched to all the people all that they had seen and done
in theyr waye/ And they dyde make in theyr Tem-
ples a sterre after the same fourme and liknesse as it
apperyd to theim/ Wherfore the Paynems lefte their
errours and theyr mawmettes and worshypped the
chylde whyche the kynges had soughte/ ¶ And thus
thyle thre kynges dwelled in their londes and kyng-
doms in worshyppfull and honeste conuersacyon tyll
after the Ascensyon of our lord Ihesu Cryste/ And

wythin shorte tyme after thenne came saynt Tho-
mas thapostle in to theyr countrees/

After the tyme that thise thre kyniges were co-
me from Bedleem in to their owne countre-
es agayn/ Thenne beganne to ryle & spryn-
ge a grete fame of our lady and of her childe and of
þ thre kinges aboute all the countree of Jherusalem/
Wherfore our lady for drede of the Jewes fledde ou-
te of that lytyll house that god was borne in & yede
in to a nother derke caue vnder the erthe/ And there
she abode wyth her chylde to the tyme of her purifi-
cacyon/ And as goddys wyll was dyuers men & wē
men louyd our lady saynt Mary and her sone. and
founde theym all manere necessaryes that theim ne-
ded/ ¶ And after whan þ sayth began to were and
encrease. thenne was edifyed there a chapell in þ sa-
me caue in worshyppe of the thre kyniges and of sa-
ynt Nicholas/ ¶ And in that chapell there is a stone
whyche our lady was wont to lytte on whan she pa-
ue her chylde our lord Ihesu Cryste sucke/ And on
a tyme as she satte vppon that stone in guyng
to her swete chylde sucke. there hapned to falle dow-
ne from her teete a lytyll droppe of that moost pu-
rest and moost clene vyrgynall mylke on the forsay-
yd stone. the whyche moost precyous and purest myl-
ke that fell from that blessed vyrgyn is remaynyng
and seey there vnto this daye / And the more it is

Chrappyd wyth knyues . the more weryth the mylke
And it is borne in to many dyuers places by pylgry
mes ¶ Also whan our lady was goon out of þ̄ lytyll
hous in to þ̄ caue she had forgote her smocke behyn
de her in the hape of þ̄ maynger there our lady laye
in / And soo bothe hape & smocke were hoole & frellh
in the same place vnto the tyme that saynt Eleyſ þ̄
holy quene that was moder to kyng Constantyn ca
me to the place / for the Jewes of malyce & of enuye
helde that place that Criste was borne in a foule cur
lyd place / In somoche . that they wold suffre no man
nor woman ne chylde ne beest goo in to that place /
¶ Ferdermore whan our lady had offred vp her chil
de in to the temple wyth the turtles & douues after
Moyses lawe . as holy wrytte telleth / And Symeon
toke him in his armes & sayd ¶ Nunc dimittis letuū
tuū dñe &c̄ that is to saye / Now lord lete thy serua
unt be in peas after thy worde / The same tyme Sy
meon & Anne þ̄ holy woman in presence of þ̄ Scri
bes & Pharisees prophecied many thinges of our lor
de Jhesu Criste as holy wrytte tellyth / And so gre
te a name was spronge of our lady & of her sone a
monge the Jewes that she myghce not ne durst not
noo lenger abide in that place for drede of Herode &
of the Jewes / And the Gospell sayth ¶ Angelus dñi
apparuit in sompnis ioseph dicens Surge & accipe
puerū &c̄ that is for to saye / An angell of god appe
ryd to Ioseph in his slepe & sayd Ryse and take the

chylde and his moder and fle in to Egypte . and be
there tyll I tell the/ for Herode shall seke the chylde
to dystroie hym/ Thenne Ioseph roos & toke þ chyl
de and his moder & yede in to Egypte by night and
dwelled there tyll Herode was deed/ Our lady & her
sone were in Egypte dwellynge. vii. yeres. and it is
from Bedleem. xij. dayes Journey/ And in this way
as our lady went in to Egypte she sawe growe drie
roles. the whyche ben callyd the roles of Jerico. and
they growe in noo place of all the countree but only
in the same way/ And thise roles the shepeherdes of
the same countree done gadre in tyme of yere & selle
theym to pylgrymes for bredde & to other men of þ
countrees abowte. and soo they ben boine in to dy
uers londes/ And in the same place there our lady
dwellyd with her sone in Egypte is now a gardyne
therin growyth bawme. and it is allong & brode as
a man maye caste a stone/ And in that gardyne ben
vii. welles in whom our lady wylthe her sone & ba
thed hym. and washyd her clothes & her sones clo
thes/ And in that gardine ben many busshes of baw
me. & they ben lyke busshes of roles. and ben but ly
tyll hygher than a fadom. and the leues ben lyke to
Trayfopllles/ And to every bussh a crysten man o
ne of the Soudans pryloners is assigned to kepe it
& to make it clene/ And there is a grete wonder & a
merueylous of thise busshes. for there maye no man
kepe theim ne dresse theim but he be a crysten man

and þ̄ hath oft tymes be proued/ for whan a Jewe or
Paynem hepyth them anone they were drye & gro-
we nomore/ And in the moneth of Marche þ̄ Sou-
day is alwaye abydyng in þ̄ gardyne/ And thenne
the roddes of the busshes ben kytted like a vyne. and
thenne they ben bounde aboute wyth cotton. And vn-
der the kyttynge of the roddes & the cotton ben sette
dysshes of syluer. & so the bawme renneth downe in
to the vesselles thrugh þ̄ cotton as water renneth out
of a vyne/ & out of thise dysshes this bawme is put
into a grete potte of syluer. & that potte is more than
vi. galons/ And the Soudan taketh all this bawme
in to his owne hepyng specially. but whan ony mes-
sager is sent from a kynge for bawme. the Soudan
geuyth hym a lytyll vyall full/ And whan this baw-
me is all gadred & dropped out of the roddes. thenne
euery crysten man þ̄ hath a bussh to kepe taketh the
roddes that ben left & sette them in water in a cle-
ne potte. & the bawme swymeth aboue as it were fat-
nelle of flesshe/ And this bawme is gadred & is good
for all manere of brolyng/ And yf a man be woun-
ded it wolle make hym hole anone/ And this bawme
is solde to pylgrymes of dyuers countrees/ And soo
it is borne thorough dyuers londes abowte/ But this
bawme is noo thyng soo vertuouse ne soo good as the
bawme that droppeth out of the redes/ for that can
not be bought of the Soudan by no manere of wyle
for and a man take a droppe of that bawme and

laye it on a manns bonde anone it renneth. & thye
leth thorough on that other syde. and that place shall
neuer corrupte ne rote after/ And that is called rawe
hawme. of whiche hawme it were ouer longe a ma-
tere to tell the vertue therof/ But all the people in þ
West beleue that þ place is suche a vertue of growyn-
ge of hawme by cause our lady dwelled there. vñ. ye-
res and washed there her clothes and her sonnes and
also bached hym in those welles as it is aforseyd/

Furthermore as it is aforseyd. that Melchir
or kynge of Nubie and of Arabie offryd to
god an appyll of golde and .xxx. pence gylte
Of thyle .xxx. pence ye maye here the begynnyng
and the last ende/ ¶ Thara that was fader to Abra-
ham dyde make thyle .xxx. gylte pence in the name
of the kynge of Mesopotania. whych kynge was
called Nylus/ And so by procelle of tyme. this Abra-
ham whan he sholde take his Journey to goo on pil-
gremage oute of the londe and countree of Caldee
in to the countree whych was called Ebron whych
the atte that tyme hyghte Arabie. he toke thyle for-
seyd. xxx. pence that his fader Thara had doo ma-
ke wth hym/ And for those .xxx. pence gylte he pur-
chaced and boughte thenne a place for his sepulture
& for his two sonnes Isaac and Jacob / Afterwarde
by procelle of tyme Joleph was solde of his breder
in to Egypte by marchauntes of Ismalie for those

same. xxx. pence sente in to the londe of Saba for di
uers spyces & opnementes for the sepulture of Jacob
& so they were put in to the kynges tresor/ Thenne
by processe of tyme in kynge Salomons tyme þ que
ne of Saba offred thise. xxx. pence wyth many othe
ryche Jewelles in the temple of god in Jherusalem/
¶ Soo afterwarde in the tyme of Roboam kynge
Salomons sone whan Jherusalem was distroyed &
þ temple of god spoylled. thenne thise. xxx. pence gyl
te were broughte to the kynge of Arabie & were put
in to his tresor w^t many othe ryche ornamentes
that were brought out of þ temple of god/ ¶ Thenne
afterwarde whan Criste was borne. thenne Melchi
or kynge of Nubie & Arabie toke thise. xxx. pence w^t
hym and many othe ryche Jewelles. by cause they
were of the beste & syneste golde that he had in hys
tresor/ Therefore he toke thole wyth hym & offryd
them to god in Bedleem whan he was born/ Then
after whan our lady saynt Mary yede out of Bedles
em in to Egypte for drede of kynge Herode. she left
thole pectes that were offred to her sone as she went
by the waye knytte all togyder in a clothe/ It hap
nyd after that a shepeherde that kepte shepe in the
same countree. the whyche had soo grete Infyrmyte
& dylese that noo leche myghte heele hym/ And alle
the good þ he had he gaue to dyuers leches to make
him hole. but it wolde not be/ And as he yede w^t his
shepe in that felde he founde thole. xxx. pence wyth

ensence and myre in a clothe togged / And those gyf
tes he kept to hymself preuely. tyll a lityll afore the
tyme that Cryste went to his passion / And whan þ
shepeherd herde speke of suche an holy prophete that
heelyd all men of theyr. Infirmytees wyth a worde
Thenne he cam to god & prayed hym of grace and
of helpe. & thenne our lord Jhesu Cryste heeled hym
anone at a worde. and enfourmed hym in the fayth
Thenne the shepeherde offred to god wyth good de
uocyon the. xxx. pence wyth ensence & myre. as they
were bothe all togider in the clothe / And god knewe
those gyftes well ynough / And god hadde the shepe
herde goo in to the temple & offre all thyle thynges
on the awter. & soo he dyde goddys byddynge & of
fred them vp to the awter wyth grete deuocōn / And
whan the preest of the temple that kepte the offryng
lawe suche an oblacōn offred on the awter. in þ wor
shyppe therof he reuest him & encensed the awter by
cause suche oblacōns were but selden seen in that tē
ple. he toke wyth grete reuerence the ryche offrynges
& put theym in to the comyn tresory / ¶ And a lityll
whyle after. that is to saye þ thyrde daye tofore Cry
stis passyon Judas Scarioth came in to the temple
to the prynces of the lawe & to the Jewes & made co
uenaunt with theym to betraye his mayster god al
myghty / And for his labour the pryncis of the lawe
and the Jewes toke out of the tresory those. xxx. pen
ce / ¶ Thenne whan this was done & Cryste was

bytrayed thurgh his discypyle and sholde be deed for
all mankynde as his swete wyll was/ Thenne Ju-
das repented him. and yede in to the temple ayen to
the prynces of the Jewes & caste downe ayen to the
ym thyle. xxx. pence/ And thenne as the gospel sayth
he went & hynge hymself/ Thenne þ Jewes bought
wyth xv. of those pence a felde for the sepultures of
pylgrymes as the gospels tellyth/ And the other. xv.
pence the Jewes gaaf to the knyghtes that kept the
sepulchre of Cryste/ ¶ Ye shall vnderstonde that the
lyknesse of thise. xxx. pence was vled in all the coun-
tree. bothe in name & in moneye from Abrahams ty-
me vnto the dystruccion of Iherusalem. the whyche
was by Titus & Vaspasianus dayes dystroyed/ But
from the tyme of Abraham vnto the tyme of Cryst
tys passyon thise. xxx. pence were neuer dysceuered ne
departed but euermore were bore hole togyder / And
whan Cryste was solde for theym. anone they were
departed & sparpled aboute in dyuers places/ ¶ And
the cause why thyle. xxx. pence were callyd syluer in
the gospel. not wythstondyng they were fyne golde/
for it is the comyn vslage in all the countree soo for
to calle theym / As mey calle of this countree golde
of beyonde the see. as Scutes. Motenes. or florens/
And yet in the Best the same prynte is made bothe
in golde & syluer and copre. and is kept amonge gre-
te lordes of that countree / And the prynte of thyle
pence is on the one side a kynges heed crowned. and

on that other syde it is wreten wyth letters of Cal &
dee. the whyche wrytynge men can not redde now/
And one of theym is worche .x. shelynges. or better
than thre florepns/ And many moo merueylles ben
tolde of thyle thyrty pence. of whom it were a longe
processe to telle/ ¶ Also whan our lady and Ioseph
were warned to come out of Egypt bi an angel as þ
gospell tellyth/ Thenne they were bydden to goo in
to Galilee. and there they dwelled in a cyte whiche
was called Nazareth/ And so the prophecy was ful
fylled (Quonia nazarenus vocabitur) that is to say
he shall be called a man of Nazareth/ ¶ And what
Criste dyde werke in erthe from that tyme cyll the
thyrde yere afore his passion. the Euangelistes open
ly declare not in theyr gospelles/

Whan our lorde Ihesu Criste was styed vp in
to heuen. after that he sente saynt Thomas
chapostle in to Vnde to preche there goddys
worde/ In whiche Vnde as it is aforseyd thile thre
kyngeþ þ tyme regnyd & were lordes of those londes
And though it soo were that saynt Thomas ayenst
his will yede in to the londes of Vnde. yet it was do
ne of grete prouydence of god. þ the same appostle þ
put his honde in to goddys syde to knowe þ he was
very god þ was rlyen fo dech to lyfe for saluacōn of
man shold go & preche the passion of Crist. his Re
surreccōn. & his Ascencōn to those worshypful kinges

that sought our lord in Bedleem in his byrth. and
 there wyth yestes worshypped him/ ¶ And as saynt
 Gregory sayth) Quod omnibus nobis pfuit qđ hī
 tres reges eiusdem dñi nostri ihu xpi infanciam que
 sierunt et oculis viderunt et deuotissime muneribus
 adoraucrunt ⁊ probauerunt) that is to saye/ It was
 prouffte to vs all that thyle worshyppfull kynges ⁊
 theyr people soughte the childhede of Cryste. ⁊ with
 theyr eyn dyde le hym. and wyth theyr gyftes wor-
 shyppfully ⁊ deuouely honoured hym and sochly pre-
 uyd it/ ¶ Also þ saynt Barthylmew. Symon ⁊ Ju-
 de that were Cristis appostles were sente in to Vnde
 to preche the faythe amonge all the people/ for there
 ben many parties of Vnde/ And onc parte of Vnde
 is more than all the partie of the worlde on this hal-
 fe of the see / for this partye of Cristendom on this
 halfe the see is nomore accounted in all theest but an
 hundred dayes Journey/

After þ saynt Thomas chappostle had pre-
 chid in the kingdom of Vnde goddis worde
 ⁊ had goon abowte all the Vndes ⁊ the pro-
 uynces ⁊ done many myracles thorugh the sygne ⁊
 token of the Crosse ⁊ of goddis worde/ As he yede a-
 boute in the temples he founde a sterre paynted in e-
 uery temple after the sterre þ apperyd to the. iij. kyn-
 ges whan Cryste was borne. in whiche sterre was þ
 signe of a crosse ⁊ a chylde aboue/ And whan saynt

Thomas sawe the sterre he asked of bysshops of þ
temple what is was/ And bysshops tolde saynt Tho
mas how suche a sterre appeyrd of olde tyme vpon þ
hyll of Dawes in tokenynge of a chylde þ was borne
& sholde be kyng of Jewes. as it was herde out of þ
same sterre/ And for that cause thyle thre kynges ye
de out of theyr londes in to Bedleem worshypfully
thruugh ledynge of the sterre & came in to Bedleem
in. xij. dayes. and there offred to the childe þ was bo
re. but with grete traueyle afterwarde they came ho
me in to theyr owne londes in two yere/ And as tho
se thre kynges hadd done & seen the bysshops of the
temple tolde to saynt Thomas thapostle/ Whan sa
ynt Thomas herde all this he thanked god. & with
grete Joye he preched to the bysshops & to all the pes
ple the chyldhede of god. his passion. his resurreccō
& his ascencion. and all the werkis of Cryste whyle
he was in erthe / Where thourgh the bysshops of the
temples & many other folke were conuerted to Cry
ste & were crystned/ fethermore saynt Thomas me
hely declared and dyde expowne to al the people the
vnderstondyng of this sterre & of the Crosse/ And he
casted out of the Temples all mawmettes/ And he
halowed theym in the name & in the worshyppe of
that chylde Cryste Ihesu/ And thenne suche a fame
beganne to rise in all that countree abowte of saynt
Thomas for the grete myracles that he wroughte.
that all folke that hadde Infyrmytees or ony other

tormentynge of wyckyd spyrytes they came to saynt
Thomas / And he in the name of god and by þe syg
ne of the Crosse heelyd theym. and conuerted theym
to Crystis fayth. and crystned theym. And they that
were soo conuerted to Cryste dyde many myracles
thorough the vertue & sygne of the Crosse afterward
in dyuers places there as saynt Thomas hadde not
vysited ne ben /

So whan saynt Thomas had thus preched
and taughte the people / Thenne he yede to
the kyngdoms of those thre kynges & foun
de them hole of body and of grete aenge / And as Sy
meon had answere of the holy ghost . that he sholde
not deye tyll he had seen Cryste goddis sone. and so
he abode hym tyll he was broughte in to the temple
and there he toke hym in his armes / So in lyke wy
se thyle thre kynges prayed to god that they sholde
not deye tyll they were renewed wyth the holy ghost
& wyth the sacrament of Baptym / Soo whan they
herde that a man that was discipule of Cryst was co
me in to theyr londes that was callyd Thomas . &
prechyd to the people of the chyldehode of Cryst and
of his Passyon. Resurreccyon. and Ascensyon: and of
those werkis that Cryste dyde here in erthe. and spe
cyally of the sacrament of baptym / Anone notwyth
standyng that they were of grete aenge and feble. yet
they arayed them and came al thre kynges to saynt

Thomas wyth other lordes and grete multitude of
people / And saynt Thomas wyth grete Joye and
reuerence receyued theym. and declaryd to theym all
that Cryst taught here in erthe to his dyscyples. and
also his passyon / And how he roos from dethe to ly
fe the thirde daye. and also how he steyd vp to heuen
And how he sente downe the holy ghost to the apos
tles. and many other articles of the fayth / And spe
cyally he tolde theym of the sacrament of Baptym
wythout whyche sacrament there maye noo man co
me to the kyngdom of heuen / And whan they were
thus enfourmyd and Instructe in the fayth. thenne
saynt Thomas crystnyd theym and more ouer all þ
people that came wyth theym / And anone thise thre
kynge were replete and fulfyllled of the holy ghost /
And began to preche wyth saynt Thomas goddys
worde / And also they tolde the people how they had
soughte Cryste goddys sone in Bedleem in his Na
tiuite as it is tolde before / So whan all this was do
ne thise thre kynge wente wyth saynt Thomas &
all theyr people to the hylle of Dawes / And there sa
ynt Thomas dyde halowe þ chapell that those thre
kynge had done made and edifyed vpon that hyl
And there saynt Thomas & those thre kynge pre
ched agayne to all the people of Cristen byleue. and
of the sterre that apppered to þ thre kyngis / And su
che a Joye and gladnesse was amonge the people .
and suche a name was rysen in al the londes aboute

of saynt Thomas and of thise thre kynges cristned
that all manere of people bothe men and wymmen
came from dyuerse and ferre countrees wyth greate
deuocyon to visyte that chapell that was made on
the hyll of Daws / And for that grete concours and
deuocōn that was made to the chapell. thole thre kin
ges dyde make vnder that hyll a grete and a ryche
cyte / And is called the cyte of Seuyll / And that is p
rychest and the beste cyte of all Ynde / And yet vnto
this daye in that cyte is the habytacyon of prethyr
John that is lorde of Ynde / And there dwellyth al
so the Patriarke of Ynde. that is called Patriarke
Thomas / And why the Patriarke of Ynde is cal
lyd Thomas. and why the lorde of Ynde is called
John ye shall here afterwarde /

Whanne saynt Thomas the appostle hadde
preched and conuertyd the people to the la
wes of our Sauour Cryste Ihesu. thenne
he sacred and made thyle thre kynges vnto thordre
of preesthode and afterwarde vnto Archebysshops /
And whan they were put in this degree. thenne they
ordeyned vnder theim bysshops. preestes and clerkes
to serue god / And thenne thyle forsayde thre kynges
and bysshops halowed all the Temples in that co
ūtree in worshippe & honour of our lady. and casted
out all the mawmettes that were in the temples in
that countree aboute / And to bysshops & preestes and
clerkes

Thise thre kynges and Archebysshops gaaf many grete possessions to mayntene & encrease goddis seruyse / Also saynt Thomas taughte thise kynges & Archebysshops & othe bysshops and preestes the manere & the fourme to saye a masse . and enfourmyd theim also of the wordes þe Cryste sayd to his discyples. whan he made his supper þe nyght that he was betrayed. thurgh whiche wordes he made & ordeyned the Sacrament of the awter / And also he taughte theim the Vater noster & many other thynges he tolde theim / Also the fourme of cristnyng. & specyally charged theim that they sholde not forgete that And whan saynt Thomas had enfourmyd theim thus of the Cristen fayth. thenne afterwarde he toke his martyrdom for the lawe of Cryste. as it is conteyned more fully in the story that is wreten of his passion / There it tellyth how he was slayne & in what place / But sochly in all that countree abowte there saynt Thomas was slayn bothe men & wemen haue bysages shapen after houndes . but they ben not beery. and soo they ben yet vnto this daye /

After the deche of saynt Thomas thise thre kynges Archebysshops yede abowte citees & townes & other dyuers places and ordeyned many chyrches and putte in theim bysshops preestes & clerkes & othe mynysters of holy chyrche to do diuine seruyce / And moche rycheesse & grete possessyons

And thenne the thre kynges Archbischops forsokeþ
vanyte of the worlde. and ordeyned theym to abyde
in the cyte of Seuyll. the whyche they had doo buyl
de / And they assygned certayne lordes to gouerne &
rule theyr kyngdoms & londes bothe in spyritualtie
& temporalte / And all people of grete loue & charyte
were obedyent to theim. as þe sone to the fader / Thenne
the seconde yere tofore theyr dethe thyle thre kynges
& Archebischops made a Conuocacō of all the peo
ple bothe spyrytuall and temporal / And had theym
all to a certayne place / And they warnyd & counsey
led the people that they sholde be perseueraunt in the
crysten fayth as saynt Thomas had taught theim
And counseyled the people that they sholde be all of
one acorde and of one wyll to chole a man amonge
theim that were able and discrete that had loue and
desyre to mayntene the fayth of Cristendom . And
that man sholde be cheyf tofore alle other men. as in
spyritualte in saynt Thomas stede / And to hym all
manere of men shall obeie as to theyr ghostly fader
Whiche man in worshyp of saynt Thomas thapost
le sholde be called the Patriarke Thomas for euer
lastyng memory / And whan the Patriarke were de
de thenne they sholde come togyder all in one place
& in his stede chole a nother. to whom as it is aforla
yd they sholde obeie as to theyr ghostly fader / Thenne
whan this matere was thus. spoke amonge the peo
ple they assented thereto : And of one acorde & wyll

they chose a man that was called Jacob. & whyche
was come out of the countree of Anthioche. And he
had alway folowed saynt Thomas the appostle in
to Ynde/ And this Jacob the people chose and toke
hym for theyr Patriarke / And chaunged his name
and callyd hym Thomas / And this man Jacob
was the firste Patriarke that was in that countree/
And soo alwaye they of Ynde be obedient to the pa
triarke Thomas as we ben to the Pope of Rome
yet vnto thyle dayes/ And to this Patriarke and to
al his successours thyle thre kinges gaaf for euenmo
re wyth the assente of alle the people the Tythes of
all theyr londes and kyngdoms/ Whan all this was
done and the Patriarke Thomas thenne chosen to
be lorde of all þ people in spirytualte/ Thenne thile
iij. kinges Archebysshops & other bissshops of comyn
assente of all the people chose a nother man þ was
discrete to be lorde & gouernour of al the people in tē
poralte/ And for this cause. þ yf ony man wolde ryle
or tempte ayenst þ Patriarke Thomas or ayenst þ
lawe of god. yf so were þ the Patriarke might not ru
le him by the spirytuall lawe. then shold this lord of
tēporall lawe chastise him by his power/ So this lor
de sholde not be called a kyng or emperour. but he
sholde be callyd Prethir John/ And the cause is this
for the thre kynges were preestes and of theyr pos
sessions they made hym lorde/ for there is noo de
gree so highe as presthode is in all the worlde. nor so

worthy / Also he is callyd Prethyr Johⁿ in worthys
of saynt Johⁿ the Euangelyste that was a preest. &
moost specyall choleu and loued of god almygh^t /
¶ Whan all this was done thyle thre kynges assyg
ned the Patriarke Thomas & Prethyr Johⁿ thone
to be cheyf gouernour in spyrytualte. and the other
cheyf lorde in temporalte for euer more / And soo thi
se same lordes & gouernours of Vnde ben called vn
to thyle dayes /

Whan all thyng was thus dyspoled & ordey
ned by thile. iij. worthy kynges. thenne they
went in to þ^e cyte of Seuyll forsayd. and the
re they lyued two yeres / And a lytyll tofore the feest
of the Natyvyte of our lorde Jhesu Cryste there ap
peryd a wonderfull sterre aboue the cyte / By þ^e why
che sterre they vnderstode that theyr tyme was nyhe
that thei sholde deye & passe out of this worlde vnto
euerlastyng Joye in heuen / Thenne of one assente
they ordeyned a large & a fayr tombe for theyr sepul
ture in the same chyrche that they had doo make in
that cyte / And in the feest of Crylmas thile kynges
& Archebysshops dyde solempnely goddys seruyse. so
in the feest of the Circumscō. Melchior kyng of
Arabie & of Nubie sayd his masse solemply in þ^e chur
che / And whan he had sayd masse tofore all the peo
ple he layed hym do wne. and wythout ony dysse or
heuyresse he yelde vp his spyrte to the fad of heuen

And soo deyed in the yere of his aeye. L. and. xvi.

Thenne came thole two othe kynges & toke
vp his body & arayed it in byllhops clothes
and wyth kynges ornamentes & bare hym
to his tombe/ And thenne in the feest of the Epipha
nye Balthazar king of Godolie & of Saba layd de
uoutly his masse & whan he had done. wythout gre
uaunce of dysese or syknesse. as the wyll of god was
he deyed & passed to god in the yere of his aeye. L. &
xvi. Thenne Jasper the chyrd kyng toke vp his bo
dy & arayed it as the fyrste kynges body was. and
wyth grete solempnyte layed & buryed it in the tom
be by Melchior's body/ The sixte dawe after this Jal
per kyng of Taars & of thyle of Egrilwill. whan
he also wyth solempnyte & grete deuocyon layd his
masse. thenne Cryste toke his spiryte to hym & to his
blyss/ And thenne came other Byllhops & preestes
with moche people & toke his body & arayed it wor
thyly as the other kynges bodies were. & bare it to þ
tombe there chothe kynges laye. And Cryst shewed
there this wonder tofore all the people/ And whan the
body of the chyrd kyng was thenne broughte and
sholde be buryed & layed in the same tombe bytwe
ne the other kynges. anorie eche of the other two kin
ges departed asonder & gaue place to theyr chyrd fe
lowe. & so receyued hym to lye in the myddyll betwix
theim both/ And so it may be layd of thise thre kins

ges as it is radde in holy wrytte (Glosi principes
terre qm̃o in vita sua dilexerunt se ita ⁊ in morte non
sunt seperati &c) that is to say / As thise glozypous kin
ges & Archebushops loued togyd in theyr lyfe. right
lo they ben not departed in theyr dethe / And þ sterre
that apperyd ouer the cyte tofore theyr dethe abode
alwaye styll tyll theyr bodyes were translated vnto
Colayne as men of Ynde saye /

U Once after the dethe of thyle thre kynges.
whan Crysten saythe stode in prosperyte in
the worthypfull cyte of Seuyll & in alle the
kyngdoms of the West. thenne the deuyll that of all
goodnes & vertues is dystroyer thrugh his wyckyd
nesse. excyted & broughe vp amonge the people dy
uers oppynions of heresie / And the persecucō of he
relse gretly encreased in dyuers londres abowte. & al
so in the cyte of Seuyll that thyle thre kynges rested
in. In so moche that Prethir Johy and Patriarke
Thomas myghte not rebuke the people from theyr
heresies by noo spirytuall correccyon nor temporall.
And soo the peole cornyd agayne to theyr olde lawe
and wretchyd fals maynettes & fals goddys / And
forloke the lawes of god in somoche that thyle thre
kynges bodies were had at noo reuerence. but almof
te forgotten of the people / And soo the people that en
habtyed in the cyte of Seuyll that were come out of
the londres & kyngdoms of thyle thre kynges. every

part toke his kynges bodi out of the tombe. and clo
sed theim in dyuers chestes honestly. eche by hymself
and bare them home in to theyr owne londes & kyn
gedoms/ And wyth grete worshipp every londe recep
ued the body of theyr kyng. and there they abode
longe tyme after/

Whan this glorious Emperour Constantyn
thorough the grace of god & dyuers myracles
was conuerted to Cryste by saynt Siluester
and he was made clene of his leprehede & was chaun
ged both in lyfe & in maners in to a newe man. that
is to saye in to the lawe of Cryste/ And the same ty
me saynt Elyne whiche was moder of Constantyn
the emperour aforlayd was dwellynge amonge the
Jewes/ And she was al infecte & defoylled wyth the
Jewes lawes and with theyr byleue/ But wondrful
ly she was conuerted to the lawes of Cryste. as it is
wreten in the story of her lyffe & of the fyndynge of
the holy Crosse it is more playnly shewed / And fro
thenforth þ blessingd saynt Elyne of as mighty stre
ngth as she was fyrst in the Jewes lawe occupieng
& drawyng to it. someche more besily she brenned af
terwarde in the newe lawe and gospel of Cryst Jhe
su/ And al the holy places þ our lord halowed there
& in other parties of his manhede as she had defoyl
led by counseyle of the Jewes. she afterwarde to the
laude of our lord Jhesu deuoutly vilsyted. honoured

and enlarged rycheþ wyth grette pestes to the confu
cō of the Jewes / Wherefore afterwarde by myracle
whan saynt Eleyne had founde the crosse & naylles
by the wyll of our lordē Jhesu. chenne vpon þ same
place & vpon the mount of Caluarie & vpon the se
pulture of Cryste and the place þ Cryste appeyrd to
Mary Hawdeleyne in lyknesse of a gardyner. alle
thise places & many otheþ þ were holy the quene sa
ynt Eleyne buylded chyrches on / And made ryall &
worshypfull chyrches aboue alle those places. & also
she yede in þ place where changell appeyrd to our la
dy. & there changell appeyrd to the shepeherdes that
nyght þ god was borne / And in þ same she dyde bu
ylde a ryall chyrche & namyd it Glia in excellis &
so it is callyd vnto this daye / And this chyrche was
sometyme a grette Colage of Chanons. whiche of spe
cyall preuilege began al the houres of the day with
Glia in excellis (as we doo in this countree w^t De
us in adiutoriū) & some men vñe þ same yet this day
in the same chyrche / Whan saynt Elyne had made
the chyrche. chenne she went in to Bedleem in to the
same place where Cryste was borne / And as it is tol
de before the Jewes of enuie wolde suffre noo man
chylde ne beest to goo in to þ place. for they helde it
a cursyd place / And fro þ tyme þ our lady saynt Ma
ry was goon out of þ place cha. she bare in her chyl
de tyll saynt Elyne came in to þ place. came neuer
man chylde ne beest / And whan saynt Elyne came

in to that derke place. she fonde the same hape that
Cryste was layed in & the maynger and þe clothes þe
our lord Ihesu was wrapped in. & our ladies smocke
he/ All thise thynges our lady had lefte behynde her
whan she yede out of þe place in to Egypte. whiche
saynt Elyne founde bothe fayr & hoole wounde to
gyder in the maynger/

All thise thynges that be relykes saynt Ely
ne toke awaye wyth her. sauf the maynger.
& bare them in to Constantynople/ And the
re wyth grete reuerence & solemnyte she put theym
in to a worshipful chyrche. that is called the chyrche
of saynt Sophie/ And therein the relykes were kepte
vnto the tyme þe a kynge of fraunce that hight Ca
rolus came vnto Iherusalem. and there dyde many
grete bataylles ayenst the Saracins/ And delpyred
out of pryson all the crysten men þe longe tyme had
liued there/ & whan he had done. he yede home ayen
by Constantynople. & he sawe al thise relykes/ And
wyth grete prayer he had all thise relykes. and bare
theym home wyth hym in to fraunce. & putt theym
in a worshipful chyrche þe is callyd our lady chyrche
of Akon/ And there is our ladyes smocke & other re
lykes þe ben worshypped of Crysten men there vnto
this day/ ¶ Whan saynt Elyne had made thise chyr
ches. thenne she went in to the cite of Nazareth. and
there she made also a fayr chyrche/ And ordeyned to

theym byshops. preestes & clerkes to mayntene ther
in dyuine scruple/ And in the cyte of Nazareth than
gell greted our lady. & it is in the londe of Galilee/
And belyde Galilee is an hyll þ is callyd Thabor/
Upon that hyll our lorde Jhesu Criste transfigured
hyt tofore thre of his dysciples. Peter. John. & Ja-
mys. as the gospell tellyth/ And this hyll is but lityll
of brede. but it is wonder hyghe/ And it is from Je-
rusalem thre dayes Journey & an half/ And betwix
Jherusalem & this hyll Thabor was all the way þ
Crist yede here in erthe with his disciples & preched
& taught and dyde myracles. & ferder yede he not in
his manhede than bytwene thise two places & other
places that were bytwene theym but ryght lityll of
brede and largenelle/

Whan this quene saynt Elyne had visited al
thise holy places. & had ordeyned churches &
goddis mynystres for to serue. and all thyn-
ge perfourmyd after her owne wyll to the worshyp
of god/ Thenne began she to thynke gretly on thy-
se thre kynges þ had worshipped god in his chylde-
de/ And she arayed her wyth a certayn people & yede
in to þ londes of Unde/ Whan she was there she dys-
troyed all the Synagoges & fals mawmettes. & dy-
de make churches & monasteries/ & ordeyned in them
preestes & clerkes of the cristen faythe/ And she pre-
chyd the cristen fayth amonge þ people. the whyche

was taughte by saynt Thomas thapostle and the
thre kynges. whiche fapth thurgh heresies was dyl
troyed. & she renewyd it thourgh her prechynge / for
all the people whan they herde what myracles oure
lorde Jhesu Cryste had wroughte by h^e worshypfull
quene saynt Elyne. of the fynding of the crosse & of
h^e naylles & of our ladies smocke & of the haye. and
of h^e clothes that Cryste was wrapped in. in his chil
dehode / Thenne they came to her & worshipped her
and forloke their fals lawe & toke them to the lawe
of god as saynt Elyne taughte theym / And thenne
she began to enquire of the relikes of the thre kyn
ges / And wpyth grete traueylle yede abowte to haue
theym / Soo our lorde Jhesu Cryste h^e euermore is re
dy to al men that cye to hym in truthe & ryghtwyl
nes / As he shewed to this holy quene the crosse & the
naylles h^e were hydde depe in the cruthe. ryght soo he
shewed the bodies of the thre kinges to her / So this
lady had suche a name amonge the people. h^e the pa
triarke Thomas & Preter John by counsell of the
lordes yaued to saynt Elyne the .ij. bodies of chyle .ij.
kynges. Melchior & Balthazar to the worshippe of
god & of the holy kynges / The body of the thyrde
kynge Gasper. the Nestorynes had borne it in to the
yle of Egilwill / And by cause h^e saynt Elyne wold
not that thise thre kynges shold be departed. she ma
de grete meanes & grete prayers. and yaued grete gyt
tes to the cheyf lordes of the yle. and so she gate the

thyrde body. that is to saye of Gasper / And for þ̄ bo-
dy she gaaf to theym the body of saynt Thomas þ̄
apostle whyche she had that tyme in her keepyng.
And the body of saynt Thomas hath ben twyes bo-
ren awaye from the ple. & euer restored ayen for cer-
tayne causes / ¶ And cysten men þ̄ haue ben in þ̄ ple
saye þ̄ they myghte neuer se the body of saynt Tho-
mas / for it is a comyn prophecy in alle þ̄ countree
that the body of saynt Thomas the apostle shall be
translated to the cyte of Coleyne & putte to the thre
kynge / And in what manere this shall be done thei
tell & saye / ¶ In tyme comyng whan god wyll the-
re shall be an archebischop of Coleyne þ̄ shall be soo
wyle & prudent & soo myghty. that he shall make a
contracte of matrimonye bytwene the emperours so-
ne of Rome & the emperours doughter of Tartaryn /
And wyth this contracte & frendshyp the holy londe
shall be yelden in to cysten mennys hondes / And in
þ̄ tyme shall the body of saynt Thomas be transla-
ted & born to Coleyne & layed bi the thre kynge. &
therefore the heretikes of this ple þ̄ ben called Nesto-
rines taken but lityll hede of saynt Thomas body
ne doo but lityll reuerence thereto by cause of prophe-
cy. ¶ And thenne saynt Elyne put þ̄ bodyes of thy-
se thre kynge togyder in a chesse / & arayed it wyth
grete rycheesse & thenne brought it to Constantyno-
ple wyth grete Joye and reuerence / And layed theim
reuerently in a chyrche þ̄ was callyd saynt Sohpier /

and that same chyrche kynge Constantyn dyde make / And he alone wyth a lytyll chyld sette vp all þe pylars of marbyll of the same chyrche / And therin was somtyme the crowne of thorne that Cryst was crowned wyth / And whan þe Turkes & Saracyns came downe to Constantynople & distroied a grette party therof. thenne the myprouer sent to saynt Lowes þe was thenne kynge of fraunce for locour & helpe. & thenne king Lowes came with strength to the the myprouer. & recouered ayein the moost party of that lond þe the myprouer had lost / And for his labour the myprouer gaaf hym the crowne of thorne. wherfore the Grekes made moche sorowe / And so came the holy crowne of thorne in to fraunce out of Constantynople. And þe cyte is the cheif cyte of al þe londe of Grece ¶ And whan thise thre kynges were brought vnto Constantynople all the people of the countree aboute came & visyted theym & wyth grette deuocōn worshipped theym / And there they were longe tyme /

After þe thise thre worshipfull kynges bodies were brought vnto Constantynople. kynge Constantyn & his holy moder saynt Elyne deyed / And ayein the fayth of crysten men began to ryle a newe heresye. & also persecucōn of dedhe ayein all those þe wolde mayntene the crysten faythe & the lawe of Cryste / But in this persecucōn the Grekes though it were þe they had many worshipfull docto;

urs & bysshops of the same countree of Grece borne
Yet thei forloke the lawe of holy churche & the fayth
and chole theim a Patriarke by themself. to whom
they obeye yet vnto this daye as we do to the pope/ &
in this persecucion the bodies of thise thre kinges we
re had in noo reuerence. nor none of the othez relikes
but vtterly let at nought/ And f^r Sarzalsyns & Tur
kes in this tyme wanne wth stronge honde & batayll
the londes of Grece & Armonye. & dystroyed a gre
te parte of those londes/ And thenne came the empero
ur of Rome Mauricius. & thrugh him & the helpe of
theim of Melayne recoueryd all thise londes agayne
¶ And as it is sayd amonge theim there in f^r coun
tree. thrugh counseyle of the same emperour thyle. iij
kyniges bodies were translate in to Melayne/ ¶ Feir
thermore it is in many bokes in f^r countree. f^r there
was an emperour of Grece whiche was called Bis
namiell. & he sent vnto a relygyous man f^r was cal
lyd Gustomgius in to Melayne vpon a certayn mes
sage. & thenne the religious man asked of the empero
ur to haue thyle thre kyniges bodies/ And by cause f^r
emperour loued well this man & also he was a wyle
man. the emperour graunted hym the bodies of thise
kyngis/ And so this man Gustomgius sent the body
es to Melane. & layed theim there in a fayre churche
of frere Prechours wyth grete solempnyte/ And the
re our lorde shewed many fayre myracles/
¶ And so at yet we shal leue to speke of the transla

cō of thise hōly kynges bodies & speke of a nother
matere in vlage of the londes of Ynde/

Peter John y is lord of Ynde & of alle the
kynges þ ben vnder hym on the xij. daye. þ
is called the Epiphanie. they araye theym
as kynges sholde with their crownes on their hedes
& with ryche ornamentes. so they go to theyr temple
& here masse/ & thre tymes þ day they offre at masse
The fyrste offryng in the begynnynge of the masse
the seconde after the gospels. & the thyrde at þ Post/
comyn of the masse/ And they offre golde. encense. &
myrr. and that wyth grete deuocōn & mekenes. and
also other lordes of lesse degree offre thries after the
pr power/ ferdmore all other men of crysten faythe
þ ben diuided in dyuers parties & sectes. & holde dy
uers opinyons of heresies. as Nubiani. Soldani. Nes
torini. Indi. Grece. Simani. Iftymum Nycholaite
& Mandopol. of thise eche party hath a deuocōn to
the thre kynges & to the feest of the Epyphanie. as
ye maye here afterwarde / But fyrste oz we procede
onyr ferther we shall speke of the thre kynges bodies
lefte at Melayne/

Thenne after by processe of tyme the cyte of
Melane beganne to rebell agaynst the Em
perour theyr souereyne lorde. whyche empe
rour was called Fredericus/ And this emperour sent

to the bisshop of Coleyne that was called Reynolde
for helpe of dyuers lordes of the londe. for dyuers lor
des þ were his enmyes toke the cyte of Melane & dis
troyed a grete parte therof/ And in þ tyme the grete
men of the cyte toke the bodyes of thyle thre kynges
& hydde them preuely in the erthe/ Amonge al other
there was a lorde in þ cyte that highte Also. & them
perour hated this Also more than al the people of þ
cyte/ And so it happed þ in the destruccyon of the cyte
þ Archebisshop of Colayn was this lordis place tho
ugh strong bonde. & laye therein a grete whyle/ And
this Also was take and put in prisson/ Thenne this
Also sent preuely by the keepers of the prisson to thar
chebisshop of Coleyne & prayed hym þ he wolde co
me & speke wyth hym/ And soo whan he was come
before tharchebisshop he promysed hym yf he mygh
te & wolde gete hym grace of theemperour & his loue
& lordshyp. he wolde yue hē the bodyes of the thre
kynges/ And whan the bisshop herde this anonc he
pede to theemperour & prayed for him. and gate hym
grace & good loue of the emperour/ Whan this was
done this lorde Also brought preuely the bodyes of þ
thre kynges to tharchebisshop of Colayn/ And then
the Archebisshop sente preuely thyle thre bodyes by
his preuy meyne a grete waye out of Melayne/ And
thenne he yede to the Emperour & prayed hym þ he
wolde graunt hym the bodyes of the thre kynges/ &
theemperour graunted them to him/ And thenne the

Archepyschop openly wyth grete processyon & solem
nyte brought thise holy sayntes in to Coleyne. & the
re layed theym in a fayr chyrche of saynt Peter wor
shypfully/ And all the people of the countree wth all
reuerence þ they myght receyued thyle holy relykes/
there they beyn worshypped of all manere of nacōs
vnto this daye / And thus endyth the translatōg of
thyle thre kynges. Melchior. Balchazar. & Jasper /

Now to speke of chulages in Ynde þ we ha
ue begon before alwell of Crysten as here
tykes & Sylmatykes. eche of theym both re
ligyous & seculars fasten on Crystmas daye vnto is
be nyght/ And eche may spredyth his table & settich
on it almoche meete & drynke as may suffyle for his
lyuyng fro Cristmas daye tyll the. xij. daye/ And so
of þ that is sett on the borde they ete & drynke wityh
theyr wyues. chyldery & meyne wyth all Joye & myr
che þ they can in þ tyme/ Also they lyghte a candell
or a lampe. & that shall brenne bothe nyghte & daye
fro Crystmas nyght vnto the. xij. nyghte besyde the
same borde/ And in the Vigill of the Epiphanie ac
nyght every frende gooth to others hous/ & whan he
cometh to the doore he sayth (Bona dies) þ is to saye
Good daye/ for yf he sayd (Bona nox) þ is to saye
Good nyght. thenne wolde he accuse hym tofore the
Justise of þ lawe as he had done to hym a grete tres
pase/ And so they wake all þ nyght & goo fro hous

to hous. and etc. drinke & daunce. and bere candelles
lyght in theyr hondes. in tokenynge þ the steire ap-
peyrd whan Cryste was born & lad thise. in. kynges
in thyle dayes to Bedleem. & there was no nyght in
this tyme. but it was all one daye to them / Also the
xij. day al manere Crysten of þ countree of what sec-
te euer they ben. come fro ferre countrees wth their bil-
shops & preestys. wyth other relygyous wyth crosses
of syluer & sensers. & goon to the water of flom Jor-
dan whiche is fro Jherlm. v. myles / And whan all þ
people is come to þ water. theñe every secte stondyth
togider in a certayn place by themselves / And theñe eue-
ry secte takyth his crosse & layeth it downe on þ gro-
unde. & redyth a gospell every secte in his owne con-
ge. *Qu natus esset ihūs in bethleem &c* And whan
this gospell is radde. every secte wyth grette deuocōn
worshippeth his crosse & offryth theto as every man
is of power / And this is done in tokenynge & myn-
de of þ thre kynges þ offred yestes to almyghty god
After this they goon all in procession to þ place whe-
re Cryste was crystned of saynt John Baptyst. and
there they rede in latyn the gospel. *In illo tēpore ve-
nit ihūs a galilea ad iohēm vt baptizaret ab illo in
iordane in isto loco &c* that is to saye / On a tyme
our lorde came fro Galilee to saynt John to be crys-
tened of saynt John in this Jordan in this place /
And whan the gospell is radde. they blesse the water
and washe theyr crosse in the water / And seke men

and blynde men goon in to the water nakyd . and
 washe theym. & afterwarde ben heelyd / And whan
 this is done euery secte goon home agayn in to their
 owne countree / ¶ And bptwene this Jordan & Jhe/
 rusalem is a lityll wyldeynesse that is called Mon/
 tost. and therin dwelled saynt John Baptist. and the
 re he prechyd / And there our lord Jhesu Cryst came
 to saynt John to be crystned of hym / And in that sa/
 me deserte god almyghty fasted. xl. dayes & xl. nygh/
 tes / ¶ Also bysshops & other preestes of what tonge
 or secte that they ben . euery daye after theyr masse
 they saye this gospell ¶ Cum natus esset ihūs (as we
 in this countree saye ¶ In principio) after our masse.
 But eche secte sayth in his owne tonge & not in la/
 tyne. sauf on the. xij. daye only / But it is radde dy/
 uersly ryght as it was done / for in Jherusalem it
 is radde thus ¶ Cum natus esset ihūs in bethleem in
 diebus herodis. hic regis ecce magi venerunt ab ori/
 ente hic dicentes (And in Bedleem and in al the dy/
 ocese abowte it is radde thus) ¶ Cū natus esset ihūs
 in diebus herodis hic & Jude regis &c. (Also other cris/
 ten men by whoos places thyle thre kynges in theyr
 goynge out and comynge home agayn passyd by / for
 a specyall deuocyon that they haue to the thre kyn/
 ges they redde this gospell after this manere of four/
 me ¶ Cum natus esset ihūs in bethleem iude in die/
 bus herodis regis ecce magi regis gloriosi cum mar/
 ima festinacione & exercitu ab oriente venerunt

¶ per nos transiunt. And thus all dyuers sectes rede
this gospel as it was done amonge them. ¶ Also þ
Saracyns þ bpleue on Mahomites lawe & Tur-
kes haue thise thre kynges in specyall reuerence in
all temples of þ countree. They were sometyne crys-
tened. & forsoke it. & dystroyed all the ymages in their
temples. & bytte of theyr noses & dystygured theym
for dyspyte. But the ymages of the thre kynges they
suffre alwaye stonde styll wythout ony dyspyte.

Furthermore to whyng the sectes of heresy-
kes aforseyd. The fyrst secte is callyd Nubi-
ani. & those ben of the kingdom of Araby &
Nubie. wherof Melchior was kyng. & thise ben cris-
ten men. And they haue a specyall prerogatyf tofore
al other crysten men. for worship of their kyng. And
the prestes of the countree whan they goo to thaw-
ter haue crownes of gold or ouergylt on theyr heedes
And þ they doo in tokenyng þ the thre kynges wth
crownes on their heedes offred yettes to god almygh-
ty in Bedleem. & wyth crownes & mysters synge the
pr masses.

There is also a nother secte þ is called Soldini. and
they ben of the kingdom of Godolie & Saba there
Balchazar was kyng. They were a party corrupte
in the fayth. & they toke theyr names of an herety-
ke þ was called Solodinis. But thise men ben not
holde in soo grette reuerence as the Nubiani. for they

kepe not the fayth soo truly as they done/ And their
preestis whan they goo to masse they beere golde in
theyr hondes to the awter. & the deaken beeryth en-
sence & the subdeaken myre/ And this they beere in
tokenynge of the thre kynges þ offred to our lord
Jhesu Cryst god almighty in his byrth. golde. myre
& ensence/

Allo there is a nother secte þ is of the kyngdom of
Taars & of thyle of Egnilwill there as Jasper was
kyng. & they ben called Nestorini/ And they ben the
worste & the cursedest heretykes of the worlde. & for
the moost party they ben blacke Echipopies/ And al
men of other sectes hate thein gretly/ And whan þ
preestis goo to synge masse. they curse all men þ we-
re of counseyle. or helpynge to doo awaye the body
of Jasper þ was theyr kyng. ¶ Ferðmore thile Nes-
torines forsoke Preter John & Thomas theyr Pa-
triarche & were rebell apenst thein & apenst the law-
es of holy chyrche / Soo afterwarde as the wyll of
god was on a tyme there dide aryle in the same lon-
de a grette multytude of people. as of sheptherdes &
laborers & bonde men apenst theyr owne nacõs. þ
whyche callyd themself Tartarines. & they made a
Smythe theyr capytayne & cheyf-loide/ And so thos
rugh stronge power they dystroyed al the kyngdom
& londes of Nestorines. & slewe all the people wyth-
out ony mercy as the wyll of god was/ And toke cal-
telles. cytees & grette townes & all theyr goodes/ And

Whan the Tartarynes had thus conquered the lon-
des & kyngdoms of the Nestorines. thenne the Nes-
torines pede to preter John & promysed hym þ they
wolde come ayeu to theyr fyrst lawe & fayth of god
& be trybutory to hym so þ he wold helpe them/ And
thenne Preter John was in good wyll to helpe theim
The next night as Preter John laye in his bedde &
slepte þ thre kynges apperyd to hym. & spake to hē
& charged hym þ he sholde not in noo manere helpe
ne locour the Nestorines. for it is goddys wyll þ thei
sholde vterly be distroyed for theyr wyckydnes and
malyce/ And whan the Nestorines herde tell þ Pre-
ter John had suche a vylion of the thre kynges. they
pede abowte to the grete lordes þ were abowte Pre-
ter John & paue theim grete yestes to speke to theyr
lorde þ they myght haue helpe of hym/ And thenne
druers lordes counseyled Preter John to take noo he-
de of dremes nor of suche vylions . but to holde his
purpoos & promysle. & to helpe thise Nestorines/ And
thenne Preter John assented to theyr counsell & sen-
te his eldest sone David wyth a stronge oost in hel-
pyng of the Nestorines / And whan thyle two hostes
mette sogyder the Tartarynes had the vycory. and
slewe David & all his oost. soo þ there alsaped none
alyue / And also they dystroyed many londes. cytees
& castelles that were longynge to Preter John/ And
whan Preter John herde therof thenne he was sor-
cherfore that he dide ayenst the comaundment of the

thre kynges that apperid to hym in his slepe / And
thenne with grette sorowe of herte he asked god mer
cy & foryeuenes. and þ thre kynges he prayed of gra
ce & helpe / Thenne on a tyme the thre kynges appe
red to the emperour of Tartaryn as he lay in his bed
and charged hym þ he sholde doo nomore harme to
Preter John / And badde he shold sende to hym and
make a fynall peas wpyth hym for euermore. but the
londes & castelles þ the emperour had wonne of Pre
ter John to kepe theym styll to hymself. for by cause
Preter John was inobedyent to our comaundment /
Thenne the emperour anone though he were a Pay
nym. yet he was sore adradde of his visyon / Anone
he sente messagers to Preter John & made a fynall
peas betwene theym for euer more In lomoche that
the eldest sone of thyle two lordes sholde wedde the
tochers doughter euer more after to the worldes ende
& soo it is yet contynued vnto this daye / ¶ So after
warde this emperour enquerid of the thre kynges &
of theyr lyues & dedes / Thenne in mynde & in wor
shyppe of theym the emperour ordeyned that his fyrst
sone & al the chyldren of his successours sholde beere
the names of thyle thre kynges for euermore after /
And thus the Nestorines were dystroyed & put oute
of theyr londes & kyngdoms / And afterwarde were
fugytyf and dwellynge abowte in dyuers countrees
alwaye vnder trybute. as Jewes & other nacyns þ
ben alway dwellynge vnder trybute / But yet some

of theym dwelle in chyle of Egriswyl. & paye their
fore euery yere grete trybute/

Also there is a nother secte that is callyd Indy. and
they ben of Preter Johns londe. & they ben good cris-
ten men/ And the preestis of þ londe whan they goo
to masse they hange a crowne of golde on the awter
And the preest. deaken & subdeaken mete togider in
thre partyes. & soo they goo to the awter/ And thys
they doo in tokenyng of the thre kinges þ mette so-
denly togider in an hye wape. whiche was departed
in thre wayes/ & so thurgh ledynge of the sterre they
pede vnto Bedleem & offred yestes to god almygh-
ty the twelfthe dawe after his byrthe/

There is also a nother secte whiche is called Grecij
& there preestes haue wyues/ And they byleue on the
fader & on the sone. but not in the holy ghost/ & also
they byleue & saye there is no purgatory/ And whan
they synge masse they hytte a pece of breede. & that
is made four square/ And this breede they putte in a
dysch of golde or of syluer. & aboue þ they lay a sterre
& that is couered wth a fap^r whyte clothe/ And at the
Offetory of the masse they take the dysch wth thost
& wth the sterre & sette it aboue on their heedes. & so
wth lencers and candelles they goo abowte þ chyr-
che wth grete worshyppe & reuerence. and soo ayeu
to the awter/ And thenne all the people fallen dow-
ne to þ grounde & doon grete worship to the sacrefy-
se/ And thus they doo in tokenyng of þ thre kynges

that sought god almyghty in Bedleem. and offryd
to him ryche yestes. & thurgh ledyng of a strete came
to the maynger there Cryst laye/ And there they fell
downe & worshyped hym/

Also there is a nother manere of secte. whiche is cal
led Simiani/ & they ben men of Yndore. for þe londe
aboute Jhrlm. whiche of olde tyme was called Jude
is now callyd Symis/ But thise men haue but lityl
of herelpe amonge theym/ & they doo grete worshyp
to saynt Barbara. & watche all her nyghte. as men
doo in this countree on Mydsomer nyghte/ And soo
thenne euery frende gooth to other and bereth abou
te-dyuers seedes whiche shall be sowne in gardynes
¶ And thise men whan they shall sweare afore Jul
ices for ony cause. thenne they sweare by the gospell.
and by the thre kynges/ And that they done in toke
nyng of the thre kynges that sought god in the lon
de of Jewes/

There is also a nother secte whiche is called Maro
nice. and they dwelle in dyuers londes aboute/ And
theyr prestes & theyr Deakens and theyr Subdeas
kens haue wyues/ And they saye noo masse in all the
yere but at the feest of Crystmas & Ester/ And they
saye masse of saynt Thomas the appostle & of the
thre kynges/ And this they vse yet vnto this daye/
Also there is a nother secte whiche is called Plimij/
And whan the prestes goo to masse. they blysse the
people. and prayen god rule theym & lede theym. as

he ledde the thre kynges by a strete in to **Bedleem**
to doo hym worshyppe/

Also there is a nother secte that is called **Mazoni** /
And thise men whan they begyn any thyng. theñe
they saye in the name of god & the thre kynges/

Also there is a nother secte that is called **Nicholaite**
And those men vse to gyue euery daye thre manere
of almesse in the worshyppe of god & the thre kyn /
ges to poore men there abowte/

A nother there is. and they ben called **Mandopoles**
And they holde noo specyall fayth. they are in here /
Ipe. ne they haue noo preestes amonge theym / And
ones in the yere they gone togyder in procession to þ
chyrche fastynge/ And that shall be on a **Sonday**. &
there they wolle here masse in the worshyp of god &
the thre kynges/ And all those dyuerse sectes & other
cristen men haue many other specyall deuocions to
thyle thre worshipfull kynges. whiche were longe to
telle/ And in all the countrees of **Ynde** & in the **East**
and in al the lordes and kyngdoms there thyle thre
kynges were lordes all manere of people haue thyle
thre kynges in reuerence moche more than men ha /
ue in this countre/ ¶ And our lord **Jhesu Crist** shew
wyth many myracles abowte in dyuers places in þ
East thurgh the merytes & prayers of thise worship
full kynges. whiche thre kynges now regne in eter /
nall blyss in heuen/ To whiche blyss by the mery /
tes & Intercessions of those thre blessyd kynges. he þ

lyttert above all sayntes brynge vs all / **A M E N**

And thus we make an ende of this moost excellent,
treatyse of thole thre glourous kynges. whoos corps
reste in þe cyte of Coleyne / Enprynted at Westmel/
ter by Wynkryn the Worde /

